

JESUS THE NAZARENE,

ADDRESSED TO

JEW, DEIST,

AND BELIEVER.

Jerem. xxiii. 3—Zech. iii. 8—Isaiah xi. 1.

By RICHARD CLARKE,

LATE RECTOR OF ST. PHILIP'S, CHARLSTON, SOUTH-CAROLINA.

1. The time of his birth. Psalm ii. 6, 7, 8. His goings forth or generations are from *ancient time, mikkedem*, the days of the age, *meme gnolam*, hidden duration. Mic. v. 2, 3—Psalm lxxx. 16.
2. The mother, of whom he was begotten from old time, by the ANCIENT of DAYS. Gen. iii. 15—Rev. xii. 5—Dan. vii. 13.
3. The dominion given to this Son, *Bar Enosh*. Dan. vii. 14—ii. 44, 45—Isaiah ix. 6, 7—Heb. i. 1, 2—v. 4, 5—Psalm lxxx. 17.
4. His descent from the throne into the *flesh* of the woman under the *law* (death). Gal. iv. 4—Heb. ii. 14—x. 5, 6, 7—ix. 25—28—1 Peter ii. 4—Isaiah liii. 10, 11, 12—Rom. v. 13—21.
5. His reward for *suffering*, and doing the will of his Father. Phil. ii. 6, 12, 22—Heb. x. 12, 13—1 Cor. xv. 15—29—Psalm cx. 1.
6. His *re-ascent* to the throne of God. John iii. 13—vi. 62—Acts i. 9, 10, 11—Psalm lxviii. 18—Ephes. iv. 8, 9, 10.
7. His judgment. Isaiah xxv. 6, 7, 8—Zeph. iii. 8, 9—Rev. vii. 9—17—the two last verses of Psalm xcvi. and xcvi.

Matt. ii. 23. He came and dwelt at *Nazareth*, that it might be fulfilled which was spoken by the prophets, he shall be called

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called a *Nazarene*. Acts iii. 6. In the name of *Jesus Christ*, the *Nazarene*, rise up and walk. Acts x. 38. God appointed *Jesus Christ* of *Nazareth* with the *holy spirit*, and with *power*. Acts iv. 10—Mark xiv. 67—Luke iv. 6—Psalm xlv. 6, 7—Isaiah xi. 1—Jerem. xxiii. 3—Zech. iii. 8—xiii. 7, 8—Acts xxii. 8. Who art thou, Lord? I am *Jesus* the *Nazarene*, whom thou persecutest. Matt. xiii. 35. "I will open my mouth in parables; I will utter things concealed from the foundation of the world." These words are transferred from Psalm lxxviii. 2—Matt. xi. 25. "I thank thee, O FATHER, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for thus it seemed good in thy sight." Compare Luke x. 21, with Isaiah xxix. 14. "You see your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and the weak things to confound the mighty, that no *no flesh* should glory in his sight." 1 Cor. i. 26, 27. "Have any of the rulers, or of the Pharisees, believed on him? But this multitude, which know not the law, are *curled*." John vii. 48. "And the chief priests, and the rulers, and the people cried with loud voices, saying, crucify him: and the voices of them, and the chief priests prevailed." Luke xxiii. 18-23. "The law was our schoolmaster, to bring us to *Christ*, that we may be justified by faith." Gal. iii. 24. "There is nothing covered which shall not be revealed, and hid which shall not be known. What I tell you in *darkness*, speak ye in *light*; and what ye hear in the ear, preach ye on the *house-tops*." Matt. x. 27. "The *spirit* quickeneth, the *flesh* profiteth nothing. The words which I speak unto you are *spirit*, and are *life*." John vi. 63. "Our sufficiency is of God, who hath made *able* ministers of the *New Testament*; not of the letter, but of the *spirit*; for the letter killeth, but the *spirit* giveth life." 2 Cor. iii. 6-12.

N. B. In this Work the Parables of the Tares and the Wheat, and of the Sheep and the Goats, are reconciled to the Name of *Jesus*, the Ransom for ALL Men.

Account

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by the Author of JESUS the NAZARENE.*

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PREFACE.

TO THE JEWS.

I FIRST speak to the Jews, not because a believer in Christ has any more reason to regard them, as the carnal seed of Abraham, than the other nations of Adam's seed and blood. The reason is, that I believe with many others, that the time for your conviction of your great sin in filling up the measure of *national* guilt, in crucifying the true Messiah, the Lord of Glory, draws near. That a time must come, when a spirit of grace and supplications will be poured out upon the house of David, and on the inhabitants of Jerusalem, according to the prophet, when you shall mourn for him your forefathers pierced, as for an *only son*, and be in bitterness, as for a *first-born*. Zech. xii. 10.

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To expect this 'grace before a time predetermined by the Lord God, though unknown as to an exact period, is as vain, as for you to have expected redemption from Egypt before the years predicted were filled up; or from your captivity out of Babylon, till the seventy years were completed, in which your ancestors suffered not the land to enjoy her sabbatic years for the long period of four hundred and ninety years: a violation of the law scarce to be credited, but from the authenticity of that history, and from the mouth of the prophet Jeremiah; in both of which, history and prophet proclaim such a bold and awful breach of your law. 2 Chron. xxxvi. 21 — Jerem. xxv. 9-12—xxix. 10.

The same Lord that caused the heart of Pharaoh to harden, whose righteous judgment you cannot challenge, has caused the same blindness of eyes and hardness of heart to fall on you for so long a period as seventeen centuries, near three hundred years beyond the whole

continuance of your whole law and dwelling
in Canaan,

Vain would be the attempt to reason you out of your three subterfuges. The first is, that the *sin* of the *golden calves* yet cleaves to your people, which prevents your expected Messiah's appearance. The second, that the great wickedness of your people is the cause of this delay. The third, that there are two Messiahs promised; one of them *Ben Joseph*, the son of Joseph, who has come, according to Zech. ix. 10. admitted by some of your writers. The other is *Ben David*, who is to come in the *clouds of heaven*, in Dan. vii. 13. That the *Bar Enosh*, the *Son of Man*, ascended in that triumphant manner, is true; but going up and coming down are different circumstances; and you have no proof from your prophets of such an event, though Christians have, from writings as sacred, and well-attested by as many miracles, as you can pretend for *Moses*. Nearly thirty and six jubiléés are
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elapsed from your expulsion from your land, with your temple and city destroyed and desolate. This long period has not removed your sins and transgressions, so as to bring the long, long-expected Messiah: nor would this great period twice measured have this effect upon you.

As a disciple of Christ, I rejoice, that *all Israel* shall be *finally* saved; not because you are the seed of Abraham, but of *Adam's* seed, as I am; and that the nations of the whole world are promised to be blessed in *our Messiah*, as well as you. The degradation of your condition has not destroyed that pride and haughtiness in boasting *Abraham, Isaac, and Jacob* for your fathers. What has this relation done for you, when, till within a little more than three jubilé, you had not a city of refuge, or civil protection in any nation upon earth.

Though *Moses* speaks to the face of your forefathers; not for *thy righteousness*, or the
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uprightness of thine heart, dost thou go to possess the land; but for the wickedness of those nations, the *Lord thy God* doth drive them out before thee, and to perform the word which he sware unto your fathers, to Abraham, Isaac, and Jacob. Understand, therefore, that the Lord thy God giveth thee not this land for *thy righteousness*, for thou art a *stiff-necked* people; and from the day that thou didst depart from *Egypt*, ye have been rebellious against the Lord. Deut. ix: 5-13. And what your lawgiver testifies against you, the prophets continue to support with one uniform testimony, from the *first* to the *last*, in *Malachi*. What have your fathers done for you for many centuries? or what can they do more for you, than for the *Gentiles*, that part of them, called to the faith of our Messiah, while you are shut out? Is it for your righteousness above that of other nations? You cannot prove it in your scriptures.

It is clear, by our and your scriptures, that all nations are involved in the covenant made

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with your fathers ; and that, excepting a small part of your brethren, who acknowledged the *seed of Abraham*, and the *seed of David*, according to the *flesh*, and sealed their faith in their deaths, your whole nation has been rejected : from their firmness, patience, and sufferings, they have obtained their crowns and thrones among the kings promised to *Abraham* and *Sarah*, as you must know. This has been largely explained in my work on the *First-born* and *First-fruits*, understood in the *spiritual* sense, published in 1763, and unanswered to this day. That *all Israel* will be saved is certain, though you cannot find your twelve tribes on the earth ; and if this could be done, where are the millions of your people who have died in unbelief ? Whenever the veil on your hearts shall be taken off, it will not be for *any righteousness* in you ; but as *Ezekiel*, looking to the time, speaks in the name of the Lord, “ not for your sakes do I this, saith the Lord God : be ashamed and confounded for your doings, O *house of Israel*. Then shall ye remember

member your own evil ways, and your doings not good, and shall loath yourselves in your own sight, for your iniquities, and for your abominations." Chap. xxxvi. 25, 27, 31, 32.

You stand now *living memorials* of the truth of the prophets, and of the *Messiah*; you bear the *records* of your rejection and abject state, so clearly foretold and so clearly fulfilled. No Christian will boast themselves against you, but pray for you, and the nations left and shut up in *unbelief*, to receive that unmerited mercy, which the apostle, *once your brother*, has declared, shall be graciously given by our Lord and Saviour. Rom. xi. 32. As there are sufficient reasons to suppose the time drawing very near, every believer, who fulfills the second great commandment, of loving his neighbour as himself, will be very glad that the *stony heart*, the *veil* upon it, and the eye *sealed up in darkness*, shall soon be taken away. To which let every Christian say, *Amen and Amen.*

As to Deism, now gaining strength, and from a brook spreading to a river, stealing even among the Jews, as their champion, *David Levi*, speaks: This appearance (not new, however, though rapidly increasing, even among the great and rich, in the Bishop of Landaff's judicious book) confirms two prophecies of the apostles, *Peter* and *Jude*. 2 Pet. iii. 4, 5—*Jude* xviii. to whom shall be said what has been advanced in my answer to the late *Martin Madan's* Comment on the 17th Article of the Church. "Providence has so formed the chain of evidence for revelation, both of *Moses* and *Jesus Christ*, that the greatest minds and most improved understandings have believed it; and had heaven sent a thousand such men as Bacon, Newton, Boyle, Locke, Cheyné, Hartley, Gregory, Haller, Ramsay, West, Lyttleton, with many others, they would have embraced it as their joy, support, and treasure. The complex evidence for revelation has wrought a firm conviction in such inquiring and comprehensive

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five understandings, while it seems insufficient for the sciolists and smatterers in literature of this frivolous and dissipated age." Deists, however, never had the gospel in its fulness and comprehension, published to them; nor during the tyrannic reign of the *second beast*, could it be heard. Had liberty of *prophecy* been open, the *two stumbling blocks* had been removed, that of the *few saved*, and of the almost infinite number of *Adam's* race consigned to endless miseries. That *Sadducees* should spring up among the Jews, provoked probably by the pride, self-righteousness, and hypocrisy of the Pharisees and other sectaries, to the opposition and denial of truths they would not otherwise have contradicted, is no new thing. To mockers and *scorners* must be applied the words of *Solomon*: "Judgments are prepared for *scorners*, and, or even, stripes for the backs of fools." Prov. xix. 29. There is no authority to aggravate, inflame, or extend this decision and measure, confirmed by

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a *wiser* and *greater king* than *Solomon*, in Luke xii. 47, 48.

In my publications it has been proved, that our Lord never instituted an *exclusive* priesthood as under the law, nor any appropriate character as such. *Faith* in Jesus Christ and his righteousness constituted every believer a *priest*, with his *temple*, meat and drink, garment, sacrifices and offerings of an internal and spiritual nature, in his own body. The apostles were not called *priests*, but elders, the first among other priests or believers in a general name. The assumption of such a character soon extinguished the liberty of *prophesying*, according to the different gifts of *one holy spirit*: it brought in the forming of discordant creeds, and by degrees every corrupt and superstitious engraftment of Paganism and Judaism revived. It is here proper to obviate any misconception, and remove a false and malicious charge on *Moses*, which Lord Bolingbroke, after other calumniators, has framed against him, as a fa-

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vourer of sacerdotal power and revenue. *Moses*, say his enemies, drew the plan of his priesthood from *Egypt*, with whose wisdom and polity, in church and state, he was acquainted from his early years. Why then did he not make *Aaron* and his sons lords and proprietors of all the land, or of so much as he knew sufficient to maintain a permanent dominion, which all politicians allow to depend on propriety in land? He had a foolish and credulous people, according to them, whom he made to believe they saw things they never saw, heard what they never heard, and fed on imaginary bread which they never tasted. Can all history produce a *national* priesthood so early, and formed by *Moses*, capable of uniting *king* and *priest* in himself? Can such an order be found, that had not estates and domains of this sort? *Egypt* furnished a better model than he adopted. Whatever was the maintenance by the law, the code of civil and sacred obligations, they might have claimed for their own, *jure herili*, as proprietors of the whole,

and not as dependants on the honesty and favour of a people, whom he describes as stubborn, rebellious, and stiff-necked. The provision for this order is in general so mean in the established church, and among dissenters (a few excepted), that no man can envy the condition of the far greater part of *officiating* ministers. The augmentation now taking place in the church, after two centuries of neglect, is not worth more than half its value sixty years back. It is a shameful truth, that dignitaries and pluralists have mostly been the hardest masters to the inferior Levites. *Mysteries of the First-born and First-fruits*, p. 121.

2 Let this preface conclude with the creed of an apostle, not the less worthy of acceptance for being short: "The grace of the *Lord Jesus Christ*, and the *love of God*, and the *communion of the Holy Spirit*, be with us all. Amen." 6 JY 59

JESUS THE NAZARENE.

THE ensign to the Jews is, that the second Adam is younger than the first old Adam : that he is the seed of the woman, (*to Semeion*) the wonder in her primary glory, clothed with the sun (*light*) and the moon under her feet, and with a crown of twelve stars on her head : and she being with child, cried, travailing in pangs, and pained to bring forth. And she brought forth a son, the male (*Zachar*) who was to rule (feed as a good shepherd) all nations with a rod of iron, (*strength*) and her child was caught up to God, and to his throne, Revel. xii. 1, 5. In this passage we find the mother : we will now look out for his father, the God, who begat him, and took him from the belly and womb of his mother. Psalm xxii. 9, 10—lxxi. 6.—Daniel

vii. 13, 14. " I saw in the night visions, and behold one as the *Son of Man* (*Bar Enosh*) coming in the clouds of heaven, and he came to the ANCIENT of DAYS, and they brought him *near* before him : and there was given to him dominion and glory, and a kingdom that all peoples, nations, and languages should serve him. His dominion, an everlasting dominion (in Hebrew the dominion of *an age*) which shall not *pass away*, and his kingdom that which shall not be destroyed." Here is the Father, Creator of Days, of systems in days or ages. " I have anointed my King upon Zion, the mountain of my holiness. I will declare the decree, the Lord has said unto me, *thou art my Son, this day have I begotten thee*. Ask of me, and I will give the nations for thine inheritance, and the ends of the earth for thy possession." Psalm ii. 6, 10. Let us look for the time, or the day of begetting this Son, and heir of the new worlds, more properly of the *ages* to be restored by him. " God hath in these last times spoken to us by his Son, whom he hath made heir of all things, by whom he hath made the worlds," properly ages. Heb — 2. *Leusden, Gassel*, and other philologists, admit the word in Hebrew and in

in Greek, to *create*, signifies to *purify* and *renew*; and do we not wait for that glorious Son of the *Living*, *most high*, and *only wise* God, for the *times* of the *restitution* of all things, which God hath spoken by all his holy prophets from the beginning? in Greek from eternity, and from the age, by *Hutter*: it properly means the time of the appointment of the Mediator, the Man, Christ Jesus, and his sitting on his Father's throne; or, as the psalmist expresses it, "Jehovah said unto my Lord (Adoni) sit thou at my right hand, till I make thine enemies thy footstool." Psalm cx. 1, 2. Let us seek for the time: "And thou, O *Bethlehem Ephrata*, though thou art *little* among the thousands of *Judah*; yet from thee shall come forth the *Ruler* in *Israel*, whose goings forth or generations have been from ancient time, from the *days* of the *age*. Micah v. 2. A proper eternity has neither days or ages, for both imply limits and bounds. Generations include the three fathers, Abraham, Isaac, and Jacob; and Joseph must bear a glorious lot too in the great Genesis of this wonderful person, and conformation. 4thly, We must search out his throne: This we find in that magnificent vision of the *Ancient of Days*,
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in Daniel vii. "Where ten thousand times ten thousand stood before him, and thousand thousands ministered unto him." On this throne was seated the *seed* of the woman, and the Son of that God from ages past; but how many ages elapsed before he was to take the form of the *flesh* of *sin*, is not expressly noted. The figures of the whole duration were shewn in the seven sabbatical years, concluding with great octave of the Jubilé, in the 50th year.

Alluding to this præ-existent state of glory, our Lord speaks. John vi. 62. "What, if ye shall see the Son of the MAN ascend, where he was before?" and again in John iii. 13. "No one hath *ascended* into *Heaven*, but he that *came down* from Heaven, the Son of the MAN who is in Heaven." In chap. xvii. 5. "And now glorify me, O *Father*, with thyself, with the *glory* which I had with thee, before the world was." In this place he refers to himself as the *stone*, on which the ages of the *new creation* were to be built; for in him all things were to be made new, both the heavens and the earth. Ver. 24. "I desire, *Father*, those whom thou hast given to me, may be where I am, that they may see my *glory* which
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thou gavest me, for thou lovedst me before the *foundation* of the world. He that giveth is greater than he that receiveth." *Isaac*, who was heir to all *Abraham's* goods, was not so great or old as his father. In this chapter of the beloved disciple, who saw on the mount the *glory* of the *Only Begotten* of the *Father*, full of grace and truth, it apparently refers to the *transfiguration*, and our Lord's prayer of consecrating his disciples, by making them *one* in him, as he was one, *εϋ, unum*, not *εἰς, unus*, ver. 21. That they all may be *one* (*εϋ*) as thou, Father, art in me, and I in thee, that they may be *one* in us: that the world may believe that thou hast sent me; and I have given them the *glory* which thou gavest me, that they may be *one*, even as we are *one*; surely in union, not in number, nor in equality. This sense is confirmed by the third verse: "This is life eternal to know thee, the only true God, and Jesus Christ, whom thou hast sent." Let me illustrate this truth by Paul, our elder brother, in Heb. v. 4, 5. "No man taketh *this honour* unto *himself*, but he that is called of God, as *Aaron* was:" So also, *the Christ* (the anointed one) glorified not *himself* to be made an *high priest*; but he that said unto him, "Thou art

art my Son, *this day have I begotten thee.*" Let us now follow the unction of this royal priesthood, according to the dignity of *Melchizedek*, king of righteousness, and king of *Salem*, peace; yes, by making of twain *one new Adam*, or the *cherub* and *cherub*. Ezek. xli. 18.

To which of the angels (called *Elohim*¹ in Psalm viii.) said he, at any time, "Thou art my Son;" and again, "I will be to him a Father, and he shall be to me a Son." But unto the Son he saith, "Thy throne, O God, (*Elohim*) is for an age of an age," in Paul's words and in the psalm, xlv. 6, 7. "for an age," even the time testified or definite; as Guffet proves; for the last term *vagned* is used sometimes before the first, *blam*, or *gnolam*. The sceptre of righteousness is the sceptre of thy kingdom: thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows, companions, or peers. Righteousness intends primarily the first duty of a son, subjection and obedience to father and mother, (*Abraham*) and not rebellion, the first iniquity of *self-will*, as the *covering cherub* shewed in Ezek. xxviii. 11, 19. or as Saul (death and hell)
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first king of Israel acted. 1 Sam. xv. 2.—
 2dly. Righteousness signifies the glorious attribute of mercy to enemies, as the height of moral goodness. Let *Jesus* on the cross shew the height and depth, the length and breadth of that mercy, which neither Hebrew, Greek, and Latin could express. This, however, is the King of the Jews, and of the Gentiles too; and the Bar Enosh, Son of Man, become mortal by transgression, whom all people, languages, and tongues shall serve; and who shall rebuild all the thrones cast down; for he has on his head many crowns (kingdoms) and is Lord of Lords, and King of Kings. Revel. xix. As we have shewn the mother, the wonderful event, the father, and the time of his generation; the throne and dominion over all nations; we will inquire for the reward which he was to have, when he was to be made of a woman under the law (death) to redeem them that were under the law of death by sin, and by flesh of corruption, its wages; as it was impossible for the law, inasmuch as it was weak by reason of the flesh, God sent forth his Son in the likeness of the *flesh* of *sin*, and for sin, condemned sin in the flesh, by offering it on the cross, as the *curse*, or wages of

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the first sin. Rom. viii. 8. Again, who, being in the form of God, thought it not a robbery (or a booty or a theft) to be equal (or like unto his Father) but emptied himself, (of that divine likeness and image) taking the form of a servant, (slave) made in the likeness of men, and being found in fashion as a man, he humbled himself, being obedient unto death, even the death of the cross, wherefore God hath highly exalted him, and given him a name above every name, a *nature* suitable to the *name*, (for there is no false nobility by political or ecclesiastical colleges of heraldry in Heaven) that at the name of Jesus, every knee should bow, of things in Heaven, in earth, and under the earth; and that every tongue should confess, that Jesus Christ is Lord (Adoni) (in *Hutter's* Hebrew Testament), to the glory of God the Father. Phil. ii. 6, 12. Look back to the *Bar Enosh* of Daniel vii. 13. Son of Man become mortal by sin, as the woman was formed out of Adam, and with the skin of beasts on him, instead of the first *clothing* of his Father. The testimony is, let us, or we will make man in our image, after our likeness: so God (Elohim) created man in his own image, in the image of God

created he him; male and female created he them. Gen. i. 26, 27—v. 1, 2. Male and female created he them, and blessed them, and called *their* name Adam, in the day when they were created. Let it be admitted with the Hebrew church, that the deep sense of the three first chapters require a mind purified from the more gross corporeal passions, and chastised by the mature judgment of thirty or forty years, are the truths less so for a veil or shade over them? The time is coming, when *wisdom* will be *justified* of *her children*, as her *great first-born* has told us. Matt. xi. 19—Luke vii. 35. I would speak now to the masters in Israel, who are or should be the apostles (messengers of the gospel) prophets (interpreters, not foretellers of future events, an occasional part of their office only) pastors and teachers, *faithful stewards* of the *mysteries* of God, *able ministers* of the *New Testament*, not of the letter, (which a child, a babe for milk may know) but for the *spirit*, (the *strong meat* for the *adult*, being *men* in *understanding*, but in *malice children*), for the letter (literal sense) killeth, sheweth death and judgment, but the *spirit* giveth life and salvation out of that death and condemnation. 1 Cor. iv.

1—2 Cor. iii. 5, 6. are these characters found in every babblers about the lie of *Esau* and *Jacob*; for Isaac blessed both or neither, and concerning things to come. Heb. xi. 20. Yet this lie is as old as Austin, its father, at least thirteen centuries and more; and has murdered more, perhaps, than national wars have done, under pretence of Heretics, Schismatics, and other church-jargon and sanctified cant. The persecutors are the Heretics and Schismatics, and the persecuted are the martyrs and confessors unto the truth in general. Jesus Christ, the beloved Son of the *Living God*, never put any sword into the hands of his disciples, but the sword of the spirit, two-edged, fire in one edge, and the purple-colour on the other, resembling the purple or blue first garment of the high priest, before the *white* rayment was put over it. This strange sword of the *warrior* cometh out of his mouth; and so it did, when he breathed life and immortality, the breath of lives into his disciples, in the secret way of the birth from above; and more openly, when his breath blew strong in fire, blood, and vapour of smoke, at Pentecoste, before some of all nations, before all the males assembled at Jerusalem, as Moses had ordered fifteen centuries before,

before, and this people had continued to that evangelical baptism of the Holy Spirit, and (even) fire, completing the spirit and truth of that figure of the law, in the gift of life and immortality by *everlasting fire*, and by the *blood of the everlasting covenant*; when at the end of seven weeks, or sabbaths, the end of the *wheat harvest*,* and the *beginning* of the

* To prevent the charge of a mistake respecting the *wheat harvest* and the vintage meeting at the end of seven weeks, with the octave, or fiftieth day, I must say, that had *no new wine* been yet, Peter would not have said, "These are not drunken, as ye suppose, seeing it is but the third hour of the day:" as a Jew, having celebrated it every year as a *male*, he would have said, where could they get this new wine, (or sweet) seeing it is not the time of the vintage. The wisdom of God taught the Jews by the barley, the wheat, and the vine, the different periods of renewing the true blessings of Messiah; and as the loaves of new wheat were made for this public festival of all the males of Israel, so was the new wine ready in the *type*, for the truth and spirit. Moses had a great foresight, to cast the figure fifteen hundred years before its magnificent completion. If Moses borrowed this festival from Egypt, his enemies must all own, that he did not accomplish it till the end of more than thirty Jubilés in that land. To shew, then, that new wine was found at Pentecoste, let tract. Babylon. in ch. 2. *Cetuboth*, fol. 16. be consulted, as cited by the learned Heeser's Lexicon Philol. Heb. Chaldo.

the *vintage*; when they, as the first *royal priests*, wore the crowns of *pure gold*, and put on the garments of bright luminous vapour, or *clouds of sweet odours*, which the law figured in the typical vapor or smoke of the incense, with which *wisdom*, with seven lamps, glorious lights, clothes her *first-born*, both the *first-fruits* (*Reshith*) at *passover*, and the chosen (*Becourim*) at *Pentecoste*, the earnest for all nations, languages, tongues, and peoples. These were the trumpeters of the true *Solomon*, (*Schlomeh*) the 120 priests at the dedication of his typical temple, answered by the 120 disciples at the Gospel *Jubilé* of the *Pentecoste*, when the whole harvest, and the *vine* of the *earth* were sanctified, or holy, in the *first-fruits* and the *first-born*. Rom. xi. 16, 32—Revel. xiv. 1, 2. As the passage is beautiful to my *untutored mind*,

p. 304. The word *sweet* does not necessarily imply *new*, as Beza and Grotius observe; but in this place, the new bread and new wine for one of the highest festivals of the law, and on the authority of the Babylonian Talmud, may be admitted. According to this two-fold harvest, we meet, in Revel. xiv. the harvest ripe for the sickle, and the vine of the earth for the wine-press, which finishes the victory of our Lord over the *flesh* and *blood* of *sin*, according to Isaiah lxvi. 16, and the last verse.

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(as the *Aristarchuses* of the *English* Review denominate it) I will transcribe the passage: When the priests were come out of the *holy place*; also the Levites, the singers, all of them of Asaph, Heman, Jeduthun, with their sons and brethren, arrayed in *white linen*, having cymbals, psalteries, and harps, stood at the *east end* of the altar, and with them 120 priests, sounding with trumpets: it came even to pass, as the trumpeters and singers were as *one*, to make *one sound* in praising and thanking JEHOVAH; and when they lifted up their voice, with the trumpets and cymbals, and instruments of musick, and praised Jehovah, for he is *good*, for his mercy is for ever, (the age comprizing all the ages, where sin and death have reigned) that the house was filled with a *cloud*, even the *house* of Jehovah: so that the priests could not stand to minister by reason of the *cloud*; for the *glory* of *Jehovah* had filled the house of God. 2 Chron. v. 11, 14.

Let us now shew what gospel or good news was revealed in a more open and clear manner than before. 1. This festival shewed, (as the dullest of all men, the Talmudical Jews, admit) the day of marriage with the true bridegroom,

groom, called by Hoshea, ch. ii. 7. returning to the *first husband*, and by Isaiah, ch. liv. 5. Thy Maker is thy husband, the Lord of Hosts is his name. By the great herald, John, it is said, " He that hath the bride, is the bridegroom. John iii. 29. But the friend of the bridegroom greatly rejoiceth, because he heareth his voice. This, my joy, is fulfilled. Before this the disciples were only espoused by their love. After his ascension and glorification, the bridegroom returned, and his marriage was consummated with his virgins and brides, in that fire which never destroys; in that blood, (the wine of the kingdom) which always exhilarates, and in that *white linen* which never waxes old. The Hebrew church says, that the Pentecoste was instituted as a commemorative feast, on the fiftieth day from the Israelites leaving Egypt, when the Lord gave them the law in Mount Sinai, in that awful manner. This festival was to be kept from the morrow after the sabbath, from the day that you brought the sheaf of the wave offering, (the first-fruits); seven sabbaths shall be complete, shall ye number fifty days, and ye shall bring a new meat offering unto the Lord. Levit. xxiii. 15, 20—Deut. xvi. 9. From the
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time of Jesus Christ's resurrection from the dead, as the first-fruits of them that slept, as the sheaf of the *first-fruits*, (one sheaf) to be waved before the Lord, to be accepted for you : on the *morrow* after the *sabbath*, the priest shall wave it. After seven weeks, or *sabbaths*, the feast of *Pentecoste* was celebrated from Mount *Zion* above, by the twelve heads, Jews (kings and gods, in *Micah's* words, ch. iv. 1, 7.) with the Gentiles engrafted into the glorious lot of the Lord, with *tongues* of *fire*, cloven but not divided, preaching to all nations the universal baptism of the *same holy spirit* on *all flesh*, in the earnest given to the two leading feasts of passover and *Pentecoste*, where the *first-fruits*, or the *first-born* over many brethren took place in the names of *Rashith* and *Becourim*.* In this great festival was shewed the

* These anointed brethren constituted twelve kingdoms or thrones, every kingdom forming ten glories of male and female ; three in the first, and seven in the last : on this ground the Hebrew word for *ten*, signifies *riches* ; and by the *oral* interpreters is called the *kingdom*, or vessel holding all the other in *one*, that is, in union. These are the twelve thrones promised by our Lord to his disciples : these twelve filled their kingdom, each with brethren from the Gentiles, and constitutes just twelve de-

the beginning of the *Mount Zion* dispensation,
and the end of *Mount Sinai*, as the apostle
speaks

cads. The deep sense of *Abraham's* tenth to *Melchizedek*, is the same truth. Let the learned read *Vitringa*, (no Enthusiast, Mystic, or Cabbalist; the two last characters Paul and John were fully). Miscell. Sac. lib. i. cap. 10. They were all as the chariots of God, in psalm lxviii. *Shinau*, double ones; as the word signifies, and is admitted by Dr. Gregory Sharp, against *Hutchinson* on the Cherubim, only two: of which the Doctor knew much less than the other. See p. 154 of psalm lxviii. in my Comment on it. This word is only once used, and we must go to Adam in the form of God (Elohim) male and female; and to the new creation in the second Adam, who maketh both *one*, of *twain* making one *new man*, so making peace. Eph. ii. 10, 16. This is called the *new building*, or creation, 2 Cor. v. 15. That is, the *new man*, who is created after God in righteousness and holiness of the truth. Eph. iv. 24. Was not Adam so created? was he a perfect or imperfect image of God, when he was a son of God in the *duality*? Is not this casting pearls before swine? I know not who are swine; the wise and prudent were rejected by our Lord, and were *swine* in his eyes, whatever they were in their own. They corrupted the law, and learned men built up all the superstitions and corruptions of the true religion, as Lactantius admitted in his day. None but the priests had the power of feeding the minds of the multitude with idle pomp, and frivolous ceremonies, fit only for childish understandings. Lib. ii. c. 3. Divin. Institut. *Jerome* goes farther in the fourth century; he reproached the clergy
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speaks the *wisdom* of God in a mystery to the adult, or men in understanding. Heb. xii. 18, 25—Gal. iv. 22, 31. In this feast, with all the publicity and notoriety in the temple, in the midst of profelytes from many nations, as well as Jew believers and unbelievers, was the *spirit* to the *letter*, and the truth to the

of Rome, with their corrupt lives and manners, which, in his picture of degeneracy, were so enormous, that he called Rome, Babylon, and the priests members of the *Antichrist*, foretold by Paul, the apostle. Was he afraid, lest the Heathen party, philosophers and priests too, should turn his charges to the disadvantage of the gospel itself? How he escaped the fury of such wicked priests, I know not. See more of this in my Dialogue to the Jews, p. 22. The excellent *Colliber*, (equal to fifty general councils, with the Holy Father at their head, and to as many synods of Lutherans, Calvinists, or assemblies of divines) says, the priests discouraged all inquiries, which might breed a dislike of superstitions, which yielded such great secular emoluments; and that instead of instructing people in better principles of worship, they added to the imposture, by frequent inventions of new and more gainful fopperies. Ch. 1. of his Impartial Inquiry. Learning, and learned men, as they are called, support what they first introduced, the *rubbish*, as Soame Jenyns names it, heaped on the gospel. A *Huet*, a *Calmet*, an *Ugolinus* (equal to both) will abuse all their great talents in support of errors, even of Idolatry, as much as ignorant monks.

figure, fulfilled in that illustrious and open manner, with gifts of tongues to speak the magnificent things of God, to all nations in a manner; as our Lord said, he would come again to them, and that his Father required to be worshipped in spirit and truth. He did return, and opened what the wiser Jews called the fifty gates of *Binab*, the third number of the three primary heads, or principles of their ternary, (not in any shape similar to the Athanasian, Arian, Sabellian, or Socinian creed) as shall be shewn soon. Here they went out of *Egypt*, spiritually so called, the *Jerusalem* below, city of bondage unto death, into the royal priesthood: here they received their crowns, and their white rayment in the vapor, and were sanctified by the true fire of eternal life, and were inebriated with the wine of the celestial vine, drank new in the kingdom of God, the Father, and husbandman of that vine. In this cup of salvation, they became prophets in various tongues, and proclaimed the gospel in a general baptism promised, which must in the end wash *all nations* in the same blood, and sanctify them by the same heavenly fire. Revel. vii.—Joel ii. 28, 32. At this time was first revealed the true fire to that
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of the altar, the true wine to that offered every day under the law; the *true flesh* of the *living lamb*, their food, answering to that of the *lamb of God*, ascending in emanations, vapours or clouds, as the Lord, the *second Adam*, descends to his people, his temples, his houses, built by the *holy spirit* on *seven pillars*, seven lamps, stars, or horns of strength, divine irradiations from the *male* to his celestial bride, sister, yet wife, as *Swedenburgh*, in that part truly says, by influxes into his children, yet his brethren; for the Lord has four names, all that can be by nature, Father-mother, and Son-daughter. I speak (as Paul did, a Cabalist and Mystic too, to be derided by the *Deists*, in the church and out of the church. Eph. v. 32.) a great mystery of Christ and his congregation; of Christ, the *Head*, husband, bridegroom, coverer with his light, sweet, penetrating his brides, and making them (*ishah* or *asheh*) a whole oblation of a sweet savour, sanctified by fire, and clothed with it, as its garment. In this festival, the Mount Sinai changes into Mount Zion, when these elders saw their Father's face, and put on the *white rayment*: they were then *one*, *ev*, united with *Christ*, as he was *one*, *ev*, united with his

his Father, their God and Father, and also his God and Father. John xvii. 3, 21, 22—xx. 17—vi. 62—Dan. vii. 13.

We see in this great festival, public and open, before Jews and Gentile converts, *Sinai*, the law of death and judgment against Hagar's seed, the Egyptian handmaid, changes into Mount Zion, which is, says the apostle, the Jerusalem above, mother of us all, in *Abraham*, in the words of Isaiah, chap. li. 1, 2. Look unto *Abraham*, your father, and unto Sarah, that bare you, for him alone I called, and blessed him, and increased him. Here wrath against the flesh of sin, Adam's sin and its wages, death, changes into the *spirit of life*, and the darkness and thick darkness of the earthly body, in which we groan, being burdened, is transmuted into the body or substance of the glory of Christ; into spirit, glory, power, and incorruption; for this *second Adam* become a quickening spirit, shall change the body of *our humiliation* (lapse) to be conform to the body of his *glory*, according to the *energy* of his power to subdue *all things* unto *himself*. Phil. iii. 21—Ephes. i. 19—Col. xiii. 4. Among *all things*, we must include *all men*,

men, *Esau* and *his house*, enemies as well as friends, unless *Paul* speaks a falsehood, in Rom. v. 18, 21. and John in 1 Ep. ii. 1. and Obadiah, v. 18. deceive us about *Esau*, as well as the apostle, in Heb. xi. 20. where *Isaac*, heir of all his father Abraham's goods, (to whom the Lord gave the whole world, and *Canaan* only as a pledge, and earnest): this Isaac was not so impoverished by giving a double portion to his younger son, as not to have a blessing, and a very rich one too for *Esau*, prince of the Mount of *Seir*; though he and all his posterity, a most numerous family, must receive it through Jacob, the head of *Israel*, the *first-born*, who must rule as kings and shepherds over nations, their flocks, and bless them with the riches of that vast empire of 144,000 kingdoms. Rev. vii. and xiv. 1, 2. Upon Mount Zion shall be deliverance and holiness, and the house of Jacob shall possess their possessions. The house of Jacob shall be a *fire*, and the house of *Joseph* a *flame*, and the house of *Esau* the *stubble*; and they shall kindle in them, and devour them; and there shall not be a remaining of the house of *Esau*, for *Jehovah* has spoken. And *saviours* shall come upon Mount Zion to judge the
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Mount of *Esau*, and the kingdom shall be unto JEHOVAH. Obad. xvii. 18, 21. This is most blessed news, the foundation of the *gospel*, which must be preached by an angel, *one* messenger at least, in this general assembly of the first-born, on *Mount Zion*. In the name of these heirs and co-heirs, this royal priesthood, who have been true martyrs, (in the spirit of *Stephen*, the first example after his great Master) is the *everlasting gospel* proclaimed in an open manner, in the mid Heaven, with the fall of *Babylon*; the whole world, the *great city* of the nations, languages, peoples, and tongues, and with the wheat harvest and the vine of the earth, to be reaped by the sickle, and pressed out in the wine-press and vats of *Joel*, by the *horsemen* without the city; in the great wine-press of the *wrath* of God against the *blood* of *sin*, which is the mother of the flesh of sin and of death. The law of Moses, (fallen nature's heraldry) testified against it by the impurity of 120 days for the male and female birth, in Levit. xii. and *Abraham* by *circumcision* proclaimed the truth of this generation being evil from the womb, with the promise of a new generation (of *Basar*, flesh) from a *new water*, a *new blood*, and a *new fire*

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of eternal life and incorruptibility, never to be quenched. The day is coming, when *Jehovah* will plead with all flesh, with fire, and the sword, and the slain of the Lord shall be many. Isaiah lxvi. 16. and yet this blessed *Jehovah* will gather all the nations and tongues that have been killed in *flesh*, and quickened by the mercy and power of the strange *slayers* in the *spirit*, and they shall come and see my glory, v. 18. See to the same evangelical sense, Zephaniah iii. 8, 9. where nations and kingdoms are assembled, to have the indignation and fierce anger of the Lord, even the *fire* of his *jealousy* poured on them. Then will I turn to the *peoples* devoured by his fire of their jealous husband, against the *flesh* of the *whore*, (all flesh his prey) one purified *lip*, or tongue, and they shall all serve me with one consent, (shoulder.)

As this passage is beautiful and striking, I will transcribe it:—I looked, and lo, a *lamb* stood on the *Mount Sion*, and with him an hundred forty and four thousand, having his Father's name written on their foreheads: and I heard a voice from Heaven, as the voice of many waters, and as the voice of a great thun-

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der; and I heard the voice of harpers, harping with their harps: and they sung a new song before the throne, and before the four beasts and the elders; and no man could learn that song, but the hundred forty and four thousand, who were redeemed from the earth. These are they who follow the lamb whithersoever he goeth: these were redeemed from among men, the *first-fruits* unto God and the lamb. This lamb, (the male under the law) is the *Son*, the male, found on the *mount of holiness*, when Jehovah says, "this day have I begotten thee;" and took him then to his throne, and anointed him king over all nations and peoples. Psalm ii. 6, 7, 8—Rev. xii. 1, 5. He is Lord of Lords and King of Kings, over this whole number who are called kings and priests unto God and his Father. Rev. i. 5, 6. These have his Father's name, called the seal of the *Living God*, as Peter in his peculiar confession says, *thou art the Son of the Living God*; of which Christ says, flesh and blood has not revealed this, but my Father who is in the Heavens; and annexes this knowledge as a blessing given to him. Matt. xvi. 17, 18, 31. These sing the new song before the throne, the four beasts, or cherubim, and the twenty-four elders;

elders ; but they are not on the throne, nor at the right hand of the Majesty, though they have thrones and crowns of gold, to bear witness to the lamb's pre-eminence over all the royal brethren, and all these first-born sons of the Living God, in Rev. vii.

Let us now consider his re-ascent to his Father's throne, where he sat before in the glory. "What, if ye shall see the Son of the *Man* ascend, where he was before?" John vi. 62. and again in ch. iii. 13. And no man hath ascended into Heaven, but he that descended from Heaven, the Son of the *Man*, who is in Heaven. This is so clear, it wants no illustration. *Hutter*, in his Hebrew Testament, has put Heaven in the dual number, but it means here the *first Heaven*, or the *third* and *inmost*, the *Holy of Holies* above. 2dly, Who is in *Heaven*, relates to the *Father*, the *Man*, not to his Son, as the commentators, transcribing the first mistake of their predecessors, leave it to be transmitted to their successors. The whole 68th psalm, called by the late learned and elegant writer, Bishop *Lowth*, the most sublime and difficult, describes the glorious re-ascent of our Lord to Heaven. A large com-

ment on this psalm has removed the *killing letter*, and given the quickening spirit to the awful images in it. He seems to have dyed the *sackcloth* of the two *prophets* in the wilderness doubly black in his philological notes: and in the last verse of *Isaiah*, he distinguishes not between the carcases of the men who have sinned against the Lord, as all men have, and the *soul* and *spirit*, which animated them; who are slain by the *fire* and *sword*, with which *Jehovah* has contended with all flesh, where the *slain* of the Lord were *many* at v. 16. all but the elect who have been slain before by that *two-edged sword*, so well known by the wiser part of the Jews; of which they say, it smites with one edge, and heals with the other; it kills flesh and quickens spirit, according to the beautiful explanation of that passage, I kill and make alive; I wound and I heal; I am JEHOVAH. Deut. xxxii. 39—Isaiah xix. 20, 25. The Lord shall smite Egypt; he shall smite and heal. In that day *Israel* shall be the *third* with *Egypt* and with *Affyria*, a blessing in the *midst*, the centre of them, whom *Jehovah* of Hosts shall bless, saying, blessed be *Egypt*, my people, and *Affyria* the work of my hands, and *Israel*, mine inheritance. John calls

calls *Egypt* the *great city*, spiritually understood, in Rev. xi. 8. and is not the Jerusalem below the same, the bondage unto *Adam's* judgment of servitude unto toil and labour, for the beggar's bread, and to *death*, the end of his sentence, now happily and immutably reversed by him, who, through *death*, destroyed him that had the power of death, that is, the Devil, and delivered all those who, through fear of death, were in bondage all their life. Heb. ii. 14, 15.

This deliverance must reach all past ages and persons, over whom death hath reigned; therefore the apostle speaks of *Jesus Christ*, the *same yesterday, to day, and to the ages*. Heb. xiii. 8. *Hutter* ought not to change this apostle's word, who had more abundant revelations than the other apostles. 2 Cor. xii. 1, 7. from ages to the *age*. Our brother Peter, who calls Paul his beloved brother; for political and ecclesiastical heraldry had then no place in the *kingdom* of the LORD, (which he declared before *Pilate*, the pro-consul) not to be of this world, (*κοσμου*, it is said, not *αιωνος*) in the last words his blessed lips spake, except those magnificent words of mercy on the *cross*:

“FATHER, forgive them, for they know not what they do.” John xviii. 36, 7—Luke xxiii. 34. It is not in the power of the Greek, Latin, and Hebrew languages, nor of all the languages of *Babylon*, to express the height and depth, and length and breadth of the love of Christ towards men, his perished brethren, uttered by this Lamb of God, with his last breath.

For the joy set before him, for which, as our elder Paul speaks, he endured the cross, despising the shame, and is set down on the right hand of the *throne of God*; being for thus humbling himself to death, even the death of the cross, (the most ignominious, most painful and slow of all the Roman punishments) exalted above every name, (nature) that is named, that at the name of *Jesus* every knee should bow, of things in Heaven, in earth, and under the earth (the *dead* most probably intended) and every tongue should confess, that Jesus Christ is LORD, to the *glory of God the Father*. Heb. xii. 2—Philip. ii. 6, 12. Let us pursue this blessed subject to the most happy consequence, both to the *first-fruits*, and to the *whole harvest*, or the great family

family of *Abraham*, *Isaac*, and *Jacob*, of all all nations, peoples, (gnammim) tribes, and tongues, clothed in *white rayments*, having whitened them in the *blood* of the *Lamb*. Rev. vii. The *great tribulation* is the *threshing floor*, to separate the *chaff* from the *wheat* in the words of the baptist, who knew what the *fan* in his master's hand would do, in reaping the harvest, in Matt. iii. 12. yet proclaimed him the *Lamb of God*, that taketh away the SIN of the WORLD. What this sin was, may be seen in Paul. Rom. v. xviii. where the *many* and the *all* are shewn to be redeemed, by the blood of Jesus Christ, that where sin did abound, grace should much more superabound; that as *the sin* (of the one, or the first man) hath reigned unto death, even so might grace reign through righteousness (or justification) unto eternal life, through *Jesus Christ our Lord*. As the apostle was no *Jesuit*, or *scholastic* divine, he spoke in all places respecting the universal blessings brought to view, by the *Common Saviour*, in terms the most clear and unequivocal, which want only faith to receive, and no commentator to illustrate, more than the sun needs a candle to help the illumination of the whole system. This whole chapter

chapter contains a gospel to the world, and consolation to all, and especially to those who love their neighbour as themselves, and human nature as one wretched whole. The great multitudes which no man could number, bearing *palms* in their hands, bring forth the magnificent sense of *Balaam's* ancient prophecy, which, for its beauty shall be transcribed. Numb. xxiv. 5, 16. How goodly are thy tents, O *Jacob*; thy tabernacles, O *Israel*. As the valleys are they spread forth, as gardens by the river side, as the trees of *Lign-aloes*, which the Lord hath planted, as cedars beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than *Agag*, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath, as it were, the strength of an unicorn: he shall eat up the nations, his enemies, and shall break their bones, and pierce through with his arrows. Blessed is he that bleseth thee, and cursed is he that curseth thee. This feast of tabernacles our Lord celebrated in the *flesh*, as an earnest of his advent in the spirit. On the next day, much people which were come to the *feast*, when they heard that *Jesus* was coming

coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried *Hosanna*, blessed is the *King of Israel*, that cometh in the name of the LORD, (*Jehovah*). And Jesus, when he had found an ass, sat thereon, as it is written, fear not, daughter of *Sion*: behold, *thy King* cometh, sitting on an ass's colt.

These things understood not his disciples at the first; but when *Jesus* was glorified, (by his resurrection, ascension, and the mission of the Holy Spirit), then they remembered that these things were written of him, and that they had done these things unto him. John xii. 12, 18. The prophet had a good eye, to predict such extraordinary circumstances, nearly six centuries, before the Jews could find a person to attempt the completion. As *Zechariah's* words are connected with a super-eminent blessing, I will transcribe the verses.

Rejoice greatly, O daughter of *Sion*, shout, O daughter of *Jerusalem*: behold, *thy King* cometh unto thee: he is just, and having salvation, lowly, and riding upon an ass, and upon a colt, the foal of an ass. And I will

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cut off the *chariot* from Ephraim, and the *horse* from Jerusalem, and the *battlebow* shall he cut off; and he shall speak peace unto the nations: his dominion shall be from sea to sea, and from the river unto the ends of the earth. This first entrance, without any warlike appearance, is the pledge and promise of his second advent, to complete the glorious things described in Isaiah ii. 1, 2. and Mic. iv. 1, 5. When in the latter part of the days, (in extremitate dierum) he shall judge among the nations, and rebuke many people. And they shall beat their swords into plough shares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. It is at this day, the only learning that bears any price, glory and reward. Joel iii. 9, 10. As Matthew adds some more circumstances, we will cite the passage. When the multitude spread their garments in the way, cut down branches and strewed them in the way. When multitudes which went before, and followed, cried, *Hosanna* to the *Son of David*: blessed be he that cometh in the name of JEHOVAH, *Hosanna* in the highest. When he entered into the temple, overthrew the tables of money changers, and the seats of
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the dove-sellers, saying, my house shall be called of all nations a house of prayer, but ye made it a den of thieves. The salutation is, blessed is the kingdom of our Father David, that cometh in the name of JEHOVAH, Hosanna in the highest. Here the chief priests and scribes were displeased with the children crying in the temple *Hosanna* to the *Son of David*; they were sore displeased, and said, hearest thou what these say? Jesus saith, yea, have ye never read, out of the mouths of babes and sucklings thou hast perfected, or prepared praise? Psalm viii. 3. This entrance into Jerusalem was the Lord's claim as the Son of David, according to the *flesh*, to the whole land of Canaan; which claim he waved, and gave up both the regal and sacerdotal prerogatives, that he might suffer, as the *sin-offering* for the whole world; and by that eminent oblation become the *peace* and *propitiation* for the *sins* of the *whole world*, and the *ransom* for *all men*. Ephes. ii. 14—1 John ii. 1—Matt. xx. 28—Isaiah liii. 10, 11, 12—1 Tim. ii. 6. For, as Son of David by the birth from his mother, he had the right to his throne; but as *Son of the LIVING GOD*, he was David's lord and head. This two-fold truth silenced the Pharisees,

risees, the holy and separated tribe of that day. If David in spirit call him Lord (Adon) how is he his son? Jehovah said unto my Lord, (Adoni) sit thou on my right hand, till I make thine enemies thy footstool. Matt. xxii. 41, 46—Psalm cx. 1. This passage throws us back to the ancient birth, separation, and preservation of *one seed*, the *son* and *male*, recorded in John—Rev. xii. 1, 5. as old as the fall of angels, whose thrones were cast down, when the *Bar Enosh*,* son of *mortal man*, by the *female*

* Let learned men (though my account of them is light) consult that accurate philologist, *Gusset*, in *Comment. Ling. Eb.* p. 85, where he justly observes, that the word *Enosh*, mortal or sick, is not found till after Adam's transgression, and the judgment of *death* passed on him. *Bythner*, in psalm viii. 2, explains as miserable and mortal, subject to all calamities from the womb to the grave. On this wretched man, proud in miseries, has the Herald's College built its various insolent titles in the face of revelation. Moses knew no dignity, but from age and office. *Constantine* brought in his *nobility*, his *honour*, his *arms*, his *ensigns*, his *triumphs*, his *haughtiness*, his *pride*, his *superbiousness*; he entered not the church as a true and plain Christian, which had indeed been most happy and desirable. The consequence this co-temporary writer laments thus: Their zeal cooled by degrees, their faith decreased, their whole piety degenerated; instead whereof, we now
make

female essence only, was taken up to the AN-
CIENT of DAYS, to have the kingdom and
dominion

make use of *shadows* and images, and I would we could even retain these. Let *Bolingbroke*, *Voltaire*, *Gibbon*, or if possible, the more malignant *Paine*, relate the horrible butcheries and continual persecutions by the hands of priests, in consequence of this adulterous marriage or alliance, when the church of the *Saviour* of *all men*, unless the apostle speaks a falsehood in many places, and most clearly in 1 Tim. ii. 1, 9—Rom. xi. 5, 15, 21, became worse than a *den of thieves*, as under the law, a *den of murderers* for more than twelve centuries. Has Jesus, then, no judgments or punishments? Yes, two; stripes *few* for the *unenlightened* Gentiles, and stripes *many* for his own disobedient subjects, with this awful distinction; mercy will soon pardon the meanest, but mighty men shall be *mightily* smitten. Wisd. vi. 6—Ecclef. xxxv. 12, 16. That I may not be charged with particularity, I will adduce the testimony of *Lactantius*, called the Christian *Cicero*, in the fourth century. None but priests had the power of feeding the minds of the multitude with idle pomp, and frivolous ceremonies, fit only for childish understandings. L. ii. c. 3, in the same century *Jerome* called the priests of *Rome*, *members of the Antichrist* foretold by *Paul*. Let me now run to the broad shield of *Ajax*, to the eloquent *Edmund Burke*. "Pity, benevolence, friendship, are things almost unknown in high stations. Courts are the schools where cruelty, pride, dissimulation, and treachery are studied and taught in the most vicious perfection." What courts does he mean? Papal and German?

dominion lost, given to him, that he might in the sublimity of love, inexpressible by words, rebuild all the thrones and desolations of many generations.* Dan. vii. 13—Isaiah. xlix. 6.

This

man? Again, "Shall we pass by this monstrous heap of absurd notions and abominable practices, thinking we have sufficiently discharged our duty in exposing the trifling cheats, and ridiculous juggles of a few *mad, designing, and ambitious priests*." Who are meant? are two hundred thousand Papal priests a few? Burke's Works, vol. i. 56, 61. What this great champion for religion says of the *trifling* cheats, and *ridiculous* juggles of a few *mad, designing, or ambitious priests*, appear very strange in him. Does he call three hundred thousand priests a few? while he softens, cheats, and juggles into trifling and ridiculous only. He speaks as evil of general government, as of the churches, Papal and Protestant too probably. "Has not the *Leviathan* of civil power overflowed the earth with a *deluge of blood*, as if he were made to despoil and play therein?" p. 58.

* In the *restitution of all things*, or the *new creation*, we find 144,000 sealed of the tribes of *Israel*. Rev. vii. and again we meet this number in chap. xiv. Here they are called kings, priests, and first-fruits. This number appears to answer the enlargement of *David* of the singers in the temple, divided into twenty and four courses. These make together two hundred, fourscore, and eight, who should prophesy; that is, declare salvation or good news, (as *Saubert, Lamy, and Vitranga* prove to be always done, with

This chapter of the evangelical prophet is full of the treasures of mercy, and the riches of abounding grace, looking backward to ages past, and forward to the consummation of the ages to come. I must now speak of the *second advent* of our Lord, not to claim his reward, but to possess it in the fulness of the harvest, and not only in the *first-fruits* or the earnest of it.

Our brother Paul tells us in Heb. ix. 26. That now once in the end of the ages, called in another place the *fulness* of the times, hath Christ appeared to put away *sin* by the sacrifice of himself. And as it is appointed to men

with musical instruments) with harps, cymbals, and psalteries, by the king's order, to give thanks, and to praise JEHOVAH. 1 Chron. xxv. 1, 8. I have no doubt, but the twenty-four elders double their twelve thousand each; and here we see certainly the 144,000 kings and priests, with as many kingdoms for subjects, beyond numbering. Rev. vii. What a glorious reward for the *Lamb* in the centre, with the twenty-four elders, and angels, saying, Worthy is the lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; all redeemed by his blood, and established in felicity, never to fall again. These, by *Daniel*, are called *juns*, fountains of Light, from the Son of the *Living God*, whose central *great white throne* supplies by irradiations, and influxes the whole, to us at least, immeasurable empire.

once

once to die, (by the sentence on Adam), so after death the judgment, not a judgment to death, but unto life, by the Lord's final destruction of death, our and his *last enemy*: So Christ was once offered to bear away the sins of *many*, (in the Baptist's words, to take away the *sin of the world*); and unto them who look for him shall he appear the *second* time without sin, (or as the *sin offering*) unto salvation, for the sence of *many*, (if it be necessary to repeat the proofs), let the fifth chapter of Romans be read, and that beautiful and affecting 53d chapter of Isaiah. In *Haggai*, I will shake all nations, and the DESIRE of all nations shall come, and I will fill this house with glory, saith the *Lord of Hosts*. The glory of this *latter* house shall be greater than of the former; and in this house will I give *peace* (to all nations) saith the *Lord of Hosts*. The apostle, as good a judge as imperial and regal professors of theology, has told us, that God hath shut up Jews and Gentiles, excepting a small portion of the Jew and Gentile world called to the hearing of the *good news*, in unbelief, that he might have mercy upon all. Rom. xi. 32, 39. If it be inquired, why God has concealed the gospel from the greatest part of mankind

2 kind

kind, and suffered it to be basely corrupted by the *Antichrist* at *Rome*, and to be so little understood by *Luther*, and totally unknown to *Calvin*, I bow my reason to faith, and say with the best sentiment ever used by *Bolingbroke*; “what finite understanding can judge the workings of an *infinite mind*?” Hath God promised to our fathers Abraham, Isaac, and Jacob, (for we are the *spiritual Jews* by faith, and *Abraham’s children*), that in them, and their seed, all nations, and tongues, and peoples, and families of the earth should be blessed in them; and that kings of nations should come from Sarah and Abraham? Gen. xvii. 5, 6, 7, 15. 16. Hath he spoken, and shall he not do it, because we cannot see the means, or rather will not believe his declarations under the law, and the assurance of their completion under the gospel, by our Lord Jesus Christ? Woe be to me, saith the apostle, if I preach not the gospel; and woe be to me, if I preach not the *everlasting gospel*, as the testimony of the Lord, and a witness, that this *second advent* in the spirit and glory is near. Mark xiii. 10 — 1 Tim. ii. 6 — Rev. xiv. 2. And as the apostle preached it before, through good report, and evil report; as a deceiver, and yet true:

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2 Cor.

2 Cor. vi. 8. So have I done for 38 years, and shall finish my testimony about the year 1799. Our Lord told the Jews, when he wept over Jerusalem, saying, if thou hadst known, even thou, at least in this day, the things belonging unto thy peace! but now they are hid from thine eyes. Luke xix. 41, 42. Again, in that pathetic lamentation, O *Jerusalem, Jerusalem*, thou that killest the prophets, and stonest them who are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not! behold, your house is left unto you desolate. For I say unto you, that ye shall see me no more henceforth, till ye shall say, *blessed* be he that cometh in the name of the Lord. Matt. xxiii. 37, 39—Luke xiii. 33, 35. This time of seeing him, and confessing unto his name, JEHOVAH, the *righteous branch* unto *David*; and this is the name whereby he shall be called, JEHOVAH, *our Righteousness*, Jehovah tsidkenu, according to the modern points. Jerem. xxiii. 5, 6. A branch implies a root, a tree, and a stem, out of which it must grow. It must be, as in that most beautiful chapter of Isaiah, there shall come forth a rod out of the *stem* of *Jesse*, and a *branch*

branch shall grow out of his *roots*. This rod,*
this branch becomes a *root* of *Jesse*, which
stands

* In Gussset's Comment. may be seen the several characters signified by the rod. The principal are, as a shepherd's rod. 2, The sceptre of a king to rule. 3, As an instrument of correction. In all these, blessings are intended, and suit the exalted character of the Messiah, p. 817, l. 20. The sentiments of the ancient church of the Jews may be seen also in Schoetgen, Horæ Heb. and Talmud. p. 161, 238, 246, in which they knew better what Messiah was to do, than the Christian Church hath taught, from the fourth century to this day, or even permitted to be taught, since the *second beast* with *two horns*, like a *lamb*, and spake as a *dragon*: his great power of deceiving the inhabitants of the earth is shown; his great cruelty and despotism described. This creature is no more like the *Lamb of God*, that taketh away the *sin* of the *world*, than the *golden calf* of *Aaron's* making, was a proper similitude of the *Lord God* of *Israel*. *Moses*, as an historian of integrity, conceals not the folly and impiety of *Aaron*, his brother, nor of the whole people. Here we shall see one truth, in attesting which, I shall be in the same minority as *Joseph of Arimathea* was in the *Sanhedrin*, who consented not to the will and deed of condemning the Lord as a blasphemer worthy of death. I say, then, that the *voice* of the *people* is not the *voice* of *God*, but rather of the *Devil*. This voice called for the golden calf, the sin of which some Jewish writers tell us, sticks to them at this day. This voice demanded a king, and their character was described by *Samuel*, the prophet; after shewing the oppressions the kings would commit, he says to the

F 2

people

stands as an ensign to the *peoples*; to it shall the *Gentiles* seek, and his *rest* shall be GLORY.

ch. ix.

people, "Ye shall cry out for the king ye have chosen, but the Lord will not hear you. Yet God, in compassion to this foolish people, and to check the dangers of regal power, interposed these salutary injunctions: "that he should not multiply *horses*, nor multiply *wives*, nor multiply *gold* and *silver*." That he should write a *copy* of the *law*; and that he should govern by its direction; that *his heart* be not lifted up above *his brethren*. *Moses*, who had a *prophetic eye*, gave this lesson first in Deut. xvii. 14—20, near four centuries before *Samuel* shewed what the kings of Israel would do, though commanded the contrary. 1 Sam. viii. 10, 22. This is a good-tablet of council, (superior to cabinet councils) for kings in the *West* as well as in the *East*; and if it were *hung up* in the *palaces* of most *Catholic*, most *Christian*, most *faithful*, and most *apostolical* emperors, kings, and all rulers of nations or republics, it might put them in mind of what no other counsellors or preceptors, perhaps, ever do; that their hearts may not be lifted up above their brethren. From my vol. of Letters to Adam Smith, Samuel Johnson, James Harris, Soame Jenyns, Joseph Priestley, &c. p. 252. Here I have given the text, and Mr. *Burke* shall give the comment. "Power gradually extirpates from the mind every humane and gentle virtue. Pity, benevolence, friendship, are things almost unknown in high stations. Veræ amicitiae rarissime inveniuntur in iis qui in honoribus, reque publica versantur, says *Cicero*; and, indeed, courts are the schools where cruelty, pride, dissimulation

ch. xi. 10—Rom. xv. 12. Let us hear Paul of the *beloved Son of God*. “ If you, being

“ tion, and treachery, are studied and taught in the most
 “ vicious perfections.” Burke’s Works, vol. 1. p. 56.
 A vindication of natural society. Can any republican, a
Milton, Harrington, Sidney, or even *Paine*, exceed this
 character? *Montesquieu*, in his *Persian Letters* somewhere
 paints courts, *Asiatic*, I suppose, in the same colours. As
 I regard this writer as a political *Proteus*, and an enemy
 to this country, I will adduce a passage from my two
 letters to Dr. *Adam Smith* on his account of *David Hume’s*
 death. Vol. of Letters and Essays, p. 15. *Peter*, the her-
 mit, a French priest and monk, might have been a meek,
 humble man in his cell ; but when I reflect, that his vio-
 lent harangues, and the agitations of his *crucifix*, first and
 chiefly kindled and spread the fire and rage of the *bloody*
cruisades through all Europe, I lose sight of the monk, and
 regard him as the *incendiary* of *nations*, and the author of
 slaughter and carnage of the enemies of the Christian, ra-
 ther the *Popish* faith. This *holy war* was a war against the
 true religion of Jesus, and these pretended defenders of the
faith, were its greatest enemies, scourge, and disgrace.
 Mr. Burke may possess, as a private man, all that *Pope*
 ascribes to a character worthy of his eulogy, the late Bishop
 of Cloyne ; “ to *Berkeley*, every virtue under heaven.” As a
 public man, inciting this nation, by his inflammatory
 writing, I judge him the greatest enemy of his country.
 War has ever been thought one of *Heaven’s* sore judg-
 ments ; and, if the religion of *Jesus* be true, his disciples
 never took the sword, or would, till *Constantine*, when it
 became a *church militant*, and is so to this day.

dead

dead in your sins, and in the uncircumcision of your flesh, hath he quickened together with him, having forgiven all your trespasses, blotting out the hand-writing of ordinances, which was against us, and took it away, nailing it to his cross: and having spoiled principalities and powers, (not of this earth surely) he made a shew of them openly, (in his resurrection, ascension, and mission of the *Holy Spirit* in the fire, and blood, and vapour at *Pentecost*) triumphing over them in it, (the cross) or as the margin has it, in himself."

—The book of ordinances respects the *sin* and *trespass*, and *peace-offerings*, which were a kind of *fine* for sins not *unto* death, meaning such greater transgressions; for which no sacrifice could be accepted at the altar of perpetual fire, on which the *Lamb*, Son of the Year, sat both as judge and shepherd, or feeder. These double functions have been largely explained in the *gospel* of the *daily service* of the *temple*: for such transgressions the offender was justly to die by the civil or political law, not executed by the priests, but by the judges in the gates, or in the great council at *Jerusalem*. To this sin, or sins unto death, John speaks, 1 Epist. v. 16. I do not

say, that ye shall pray for it, nor did he absolutely forbid it. Moses had said, in Deut. xxi. 22. if a man hath committed a sin worthy of death, let him be hanged on a tree; but he was not to continue all night, that the *curse* of God, the *judgment* of the law, might not seem to be perpetual: to which it is reasonably supposed that *Paul* alludes, where he says, "Let not the sun go down upon thy wrath, as God did not permit his judgment to continue." When Paul wished himself *accursed* from *Christ*, for his brethren, according to the flesh, he did not mean to suffer eternal misery more than Moses, in what I would call, a *divine enthusiasm* of love, when he said, Oh, this people have sinned a great sin, and have made them *gods* of *gold*; and now, if thou wilt, forgive their sin: if not, blot me, I pray thee, out of the *book* of *life* which thou hast written. Exod. xxxii. 31, 32. Surely he means from the lot of the *first-born*, which is the same as the *Lamb's book* of *life*, in Rev. iii. 15—xiii. 8—xxi. 27. In other words, from the *royal priesthood* of the order of *Melchizedek*, of which *Jesus* was to be the *head*, and the *first* among *many brethren*. This high and super-eminent glory is described in an ample

ple and edifying manner, where he stiles our Lord, the image of the *invisible God*, the *first-born* of the *whole creation*; and the head, the *beginning*, the *first-born* from the *dead*, that in all things he might have the pre-eminence. Col. i. 12, 22. Let us now consider him made the *curse*: let us bow the heart, and bless his name, as it recurs to our thoughts, as *Erasmus* speaks in a few of his most excellent prayers, more affecting than twenty liturgies. "Christ hath redeemed us from the *curse* of the law, being made a curse for us: for it is written, *curst* is every one that hangeth on a tree." The curse on *Adam* was *death*; to this *Peter* refers, who, his own self, bare our sins on the *tree*, that we being dead to sin, and its wages (every evil of *Adam's* sentence) might live unto righteousness, (in a state justified and discharged as a *criminal* and a *debtor*): by whose stripes ye were healed, not ye shall be. The stripes* bring us to the prophet *Isaiah*, chap.

* Dr. Priestley says, that the Jews never had an idea of a suffering Messiah. In my seventh letter to him, I have produced from the Cabbalists and Thalmudists, testimonies numerous and clear, and particularly on the 53d chap. of *Isaiah*. Whether the Jews in this land use at this day the
white

chap. liii. in which we find such a picture of the sufferings, and of the glory of Christ, in such apparent opposition, that had not the events proved the completion, we should scarce have conceived it possible in that *one Son* of God. This prophecy was given more than seven centuries before our Lord's first advent in the flesh, as the *sin-offering*; of which *Paul* tells us, God made him who knew no sin, to be *sin-offering* for us, that we might be made the righteousness of God in him. In this 53d of *Isaiah*, it is said, that the Lord made all our iniquity to meet in him, as this righteous servant was to justify *many*: for he shall bear, and take away their iniquities. v. 10, 11, 12. His grave with the wicked, and his burial with the rich in his death, were predicted so many

white cock for the *men*, and the *white hen* for the *women*, I am not sure. Rabbi *David Levi*, I believe, omits this ceremony in his account of the great day of atonement, as I do not recollect it. What they did about this, *Gallus Gallinaceus*, dunghill cock, may be seen in *Buxtorf's Jewish Synagogue*, book 6. chap. 23. This bird is selected, because *gebber* signifies a man, and *gebber* in the Thalmudical dialect, means a cock. The invention of two Messiahs might confute him. *Ben Joseph*, the son of Joseph, is to suffer, some say has suffered: *Ben David*, the Son of David, is to come in the clouds of heaven.

G

centuries

centuries before, and the evidence of these extraordinary events put into the hands of proselytes and others, more than two centuries, by the translation of the Hebrew Bible into the Greek language, at that time more universal probably than the Latin. I will observe by the way, that *Porphyry*, the Platonist, asserted that the prophecies of Daniel were written after the events, from the exactness of their fulfilment. It is a matter of wonder, that no enemy has said the same of *Isaiah*, whose predictions in this chapter, and many other passages, have been so precisely accomplished. What would the Jews themselves answer to this? who have sealed the truth of the prophecies, and with that, their own shame and wickedness in having fulfilled them, in killing the *Prince of Life*; and in being wanderers and exiles from their temple, their city, and their country three centuries longer than they possessed them. The time of their return, I am persuaded, draweth near, as I will attempt to shew in the conclusion of this tract.

We will pursue the glorious subject of his reward annexed to his name, JEHOVAH. This is his name, whereby he shall be called,
the

the Lord, JEHOVAH, *our Righteousness*.—
 This exceeding great reward was promised to
Abraham on earth, by the most high God,
Father of all Fathers; it descends to *Isaac*, and
 from him the *primogeniture* to *Jacob*, and a
 great blessing to *Esau* also; and a peculiar ex-
 altation to *Joseph*, sold for a price, a bond-
 man, or slave in Egypt, the double seven from
Abraham; and this beloved son, with his bro-
 ther *Benjamin*, the *last stone* from *Rachel*,
 shutting up the womb of this beloved wife.
 Thus far brings us to the shoulders of our *high*
priest, and so far completes the *new conformation*
 of the *second Adam*, made the *quickenings*, or
life-creating spirit. The high priest is *one di-*
vine man,* from the head to the feet: one in
 all

* As the Hebrew tongue was lost about the end of the
 fourth century, *Jerome* seeming to be the last father
 of the church, who learned it from a Jew, whom
 he tells us, came to him by night, for fear of his own
 people. So it is no wonder, that the *thing* called a church,
 did not understand the difference between two monosylla-
 bles, *us*, and *us*, *one*. The Hebrew word *ahhad*, signi-
 fies both one in number, and more than one, when it
 signifies union. Besides, what I might bring from the
 Jewish writers, I will adduce as two good critics and ph-
 lologists in the Hebrew, as any age can produce since the
 reformation. This word, pointed by him *Ehad*, when

all his garments, and glory of *his living stones*.
These shew us him to the shoulders only, Benjamin

it expresses *unum*, in Greek it would be *α*, signifies that which results from *many united*, *ex multis unitis*. More may be seen to the same purpose in *Gussetii Comment. Ling. Ebraicæ*, p. 24. 27. more expressly yet in p. 27. *Moses* says, in Deut. iv. 35. The Lord, Jehovah, he is the God, (*Dual*). There is not besides him alone. You see what he asserts in expressing one only God, *Lebad*, by the exclusion of other gods. This is answered by the gospel thus: "This is life eternal to know thee, the *only true God*, and *Jesus Christ*, whom thou hast sent." John xvii. 3. *Hutter* does not follow the evangelist's words, in his Hebrew translation, yet retains the sense of the *only true God* in English, thou art alone the God of Truth. Was not Adam a true son, made in the image and likeness of God, (*Elohim*) when he was male and female, with one name, *Adam*, given to both forms? Was not *Abram* a perfect man, when the Lord said unto him, walk before me, and be thou perfect, (*tamim*, dual) when his name was changed to *Abraham*, father of a multitude of nations. Gen. xvii. 1. Let the learned read *Vitringa's* chap. x. lib. 1. *Observ. Sac.* about the ten *sephiroth*, properties or perfections of God; the three primary, and the seven emanations flowing from the three first: Of the high priest, and priest blessing the people, with his fingers spread out: of *Abraham's* giving the tenths to *Melchizedek*, priest of God most high, (*el Gneljon*): of *David's* praising the Lord on his instrument of ten strings, played on with his ten fingers: of *gnasfar*, ten, signifying riches,

jamin on the right side, and Joseph on the left,
for reasons which may be given in a short ex-
planation

or the fulness of a whole kingdom, and by the *oral* interpretation, called ever *Malchuth*, the kingdom, the extreme circle including and shutting in the interior emanations from the *central* glory, or fountain of these irradiations: of the *ten garments*, without which the deep spirituality of the *supreme God* could not be made visible to any created being. I could say much more, but enough is said, to make philosophical believers and unbelievers laugh, and the whole hierarchy from the Holy Father, the Almighty in miniature, at *Rome*, down to the Gibeonites of the poor starving curates, not only deride, but denominate superlative folly and madness. To return to the second witness, *Heeser*, on the word *ahad*, one. 1. It means one. Gen. xlii. 11, 13, as to number. 2. United, or conjoined. Gen. ii. 24. 3. For the *same*, idem. Gen. xi. 1—Levit. xxii. 28. 4. A chief one. 2 Sam. xiii. 13. 5. The *first*. Gen. i. 5—ii. 11—viii. 5. the *cardinal* number is here used for the *ordinal*; used in the same sense by the apostles according to the Hebrew idiom. Matt. xxviii. 1—John xx. 1—1 Cor. vi. 1—Revel. vi. 1. The learned may consult Vorstij Hebraïsm. N. T. p. 44. sq. 6. For a second and a third. 1 Sam. x. 3, 13, 18. 7. For one alone, Gen. xix. 9—Judg. xxi. 8. 8. For one only witness, and one only blessing. Deut. xvii. 6—Gen. xxvii. 38. These testimonies are sufficient to shew in what senses this word has been used by the Hebrew writers, who call frequently *seven, one*; *ten, one*, meaning, the second sense, united, or conjoined; *compositus non divisus*. Noldius's Concor-

dantiæ

planation of *Obadiab*, comprising the whole gospel in one chapter. *Zephaniah* contains and finishes the astonishing grace of God, in two verses, chap. iii. 8, 9. *Isaiah*, the evangelical prophet so called, has given it in four verses, from the sixth to the tenth, in chap. xxv. John, the beloved disciple and evangelist, in the seventh chapter of the Revelation. As the high priest bore twenty-four stones, as a memorial of *Israel*, twelve names on the shoulders and another twelve on the breast-plate, these will form him to the breast; but as the *whole world* was contained in the long robe, we must find the seventy nations at the hem of this royal priest, in the seventy bells, and seventy pomegranates. *Exod.* xxviii. 4, 39—*Wisd.* xviii. 24. in this name, we must see him the *blesser* and *desire* of the nations, in *psalms* xcvi. where all nations are called upon to praise him for his greatness, for his kingdom, and for his final judgment. “Declare his glory among the nations, his wonders among all peoples.

dantiæ particularum Ebræo Chald. shew all the passages in the Bible, where this word is used in these several significations, p. 796 and seq. His accurate work was printed near forty years before that of *Heeser*, which has great merit in it too.

Let the Heavens rejoice ; let the earth be glad ; let the sea roar, and the fulness thereof ; let the field be joyful, and all that is therein ; then shall all the trees of the wood rejoice before the Lord ; for he cometh, for he cometh to judge the earth : he shall judge the world in justification, and the peoples in his truth." One of these truths is, " Look unto me all the ends of the earth, and be ye saved." Isaiah xlv. 22. All the ends of the world shall remember, and turn unto JEHOVAH ; and all the kindreds of the nations shall worship before thee. For the kingdom is to the Lord, and he is the Governor among the nations. Psalm xxii. 27, 28—Micah v. 4—Zech. ix. 10—Acts xiii. 47. The same fulness of the gospel is repeated, with a small change of words, in psalm xcvi. 8, 9. Let the floods clap their hands ; let the hills rejoice before JEHOVAH ; for he cometh to judge the earth. With, or in justification shall he judge the world, and the peoples with, or into uprightnesses ; that is, into himself, who has paid the *ransom* for all men. Here we must look to the great promise made in Micah vii. 19, 20. " He retaineth not his anger for ever, because he delighteth in mercy : he will turn again,

again, he will have compassion on us; he will subdue our iniquities. Thou wilt perform the truth to *Jacob*, the mercy to *Abraham*, which thou hast sworn unto our fathers from the days of *old*.* This prophecy given forth more than seven centuries before our Lord's first advent, looks forward to the time of mercy, to the seed of *Abraham* cast off for a while, that a part of the Gentiles, whether male or female, bond or free, Jew or Greek, may be brought in to fill up the number of the *spiritual first*.

* This word, old time, does not signify the *days of eternity*; for not even *ages* can belong to infinite duration. It is therefore most strange, that *Bythner*, a good Hebrew grammarian, should say, in psalm ix. 6, that *gnad* means a longer time than *gnolam*, an age; and then cites psalm iii. 8. where the longer duration is put before the shorter; *lagnad legnolam*, making a palpable *anticlimax*. It must be yet more strange to hear an eternal generation asserted by many, when no Mediator could be wanted, till sin brought death; till the rebellion of the cherub, in Ezek. xxviii. and the transgression of Adam made a mediator, or middler, necessary, in a moral and physical sense. *Micah* cited in proof, shews only, that his goings forth or generations have been from ancient time, *mikkedem*, from the days of an age, *meme gnolam*, a secret duration. His kingdom began, as Daniel shews us, chap. vii. and Rev. xii. 5, and ends, where Paul points to us. 1 Cor. xv. 21, 29.

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born and *first-fruits*, the pledge and earnest of the salvation of all mankind, represented by the *harvest* and *vintage*. Then, as Paul informs us, *all Israel* shall be saved. Rom. xi. 16, 29, 36. Are not the sons of *Ismael* to receive any blessing from his father's intercession for him? Is *Esau*, another branch of his family, and his posterity, to receive no benefit, no portion in *things to come*? What a doctrine, we may call an *abomination of desolation* stamping on the *Lamb of God*, has been brought into the church, by false prophets; that is, false interpreters setting up *false Christs*, having no resemblance to him that is true, let every century, and every church, as it is called, shew to the shame of teachers and pastors? When the *second beast** rose, it is uncertain as to the precise time; but the

* The Hebrew tongue was lost at this time. The points invented in 475, as justly supposed, to keep the language to Jewish teachers; predestination, in the most abominable and lying sense, set forward and propagated in *France*, particularly about 470. The Greek lost to the Latin, or western church. The worship of images set up about 448, in 534. *Justinian* declared the *Bishop of Rome*, the head of all the churches. Bishop Newton on the prophecies, 2 vol. p. 333. As this is a time very remarkable, I shall speak of it again.

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foundation of this lamb-dragon, so dreadfully powerful, was laid in the *exclusive* predestination sufficiently taught and spread by the end of the fourth century.

I must observe, that in these two sublime psalms, in which the whole creation, animate and inanimate, is called to rejoice at the great judge, *Jehovah*, coming to speak all men and things into his own righteousness, as in the elevated words of *Isaiab*, chap. lxiii. 1, Speaking in righteousness, mighty or great to save, or to cause salvation to others. In these psalms the name *Jehovah* has no adjunct of God or Lord, (*Adon*) and therefore mere mercies, free justifications are signified, according to the wisdom of the Hebrew church, under the schools of the prophets,* or interpreters of the

* 1. Prophets in general signify the expounders and interpreters of the *ritual* of the law, in the spirit and truth to the figures. 2. They intend such as were gifted with real knowledge of the sense, called *sod* by that people, and by Paul, *speaking* the wisdom of God in a *mystery* to the *adult*, men of understanding in the knowledge of *Christ*, and his *presence* in them. Thus in 1 Sam. x. 5, 6. Thou shalt meet with a company of prophets coming down from the high place, with a psaltery and tabret, and a pipe and a harp; and they

the *spirit* to the *letter*. Numerous are the passages of the law, the prophets, and psalms, con-

they shall prophesy, give forth some songs of praise from their hearts, with instruments of music, as suited to the Lord God. This sense is confirmed by *David's* separating those who should prophesy, (not foretell any future events) with harps, psalteries, and cymbals; to give thanks, and to praise the Lord. 1 Chron. xxv. 1, 2, 3. The number of them instructed in the songs of the Lord, for the service of the house of God, all that were cunning or skilful, two hundred, fourscore, and eight, the number *doubled* of the twelve tribes sealed, in Revel. vii. 3. The apostle chiefly uses the word prophesying, for explaining the New Testament by the true sense of the *law*, in the spirit and truth, not according to the figures of Moses in the temple, and all its ministration; but in that meaning, which this enlightened servant of our Lord speaks of, where he says, God hath made us able ministers of the New Testament, not of the *letter*, even of that, but of the *spirit*; for the letter, (literal sense only taken) killeth, but the *spirit*, or *internal* sense giveth life. 2 Cor. iii. 6. The whole chapter shews, that what was outward and visible by the figures of this world, must now be inwardly sought in our bodies, as the *living temples*, rebuilding from Adam's curse, and loss of the *glory*, or *shechinah*, as Lord Barrington has shewn in his miscellanies; in the *water of life*, figured by the laver; by the white rayment of the priests; by the perpetual fire of the altar; by the *meat* and *drink-offering*, at the table of the *Lamb*, the shepherd and feeder; by the cloud of incense on the golden altar; by the seven lamps

firming this axiom, and constant tradition of Cabbalists, and even Talmudists. Let not the learned

burning before the *throne* of the Lord God in the *Holy of Holies*. Of all these, our king, priest, and prophet speaks, and tells us, that they must be found within us, in our new temple, new Adam, *spiritual, inward, hidden*; for his kingdom is not outward, as the legal; nor does it come with observation, with splendor, pomp, and other visible solemnities; but is to be found in us, as Paul speaks, without *ascending or descending* to reach the Lord, our *quickenings spirit*. Of the whole daily service of the temple I have written at large, and have proved, that the Hebrew church once knew it in the same view, as our Lord has opened it, in all the six branches of that figurative ministrations; and to which the prophet of prophets calls us to the spirit and truth; to his water, his flesh, and to his blood; to his raiment, to his perpetual fire; to his seven lamps or lights, and to his incense of sweet odours. This work the *Reviewers* called *Hutchinsonism*, when I proved, by that piece, from the testimony of the ancient Jews, the salvation of all nations; and *Hutchinson*, as a Calvinist, in the defence of exclusive predestination throughout his writings, would have consigned me to eternal misery for that Heresy of opinion. The part of foretelling future events was only an occasional branch of the prophets. Their chief office was to rebuke the sins of kings, priests, and people; to pronounce judgments and visitations of the sword, famine, and pestilence, unless they reformed their ways, and repented of their evil works; and to promise grace and mercy in removing the temporary rod and scourge

learned despise from ignorance of what the Cabala signifies, as if the interpretation delivered

scourge of the Divine displeasure on amendment; to renew the great hope of the Messiah, the burden and glory of the law and prophets. Each prophet giving forth some peculiar circumstance of his *two-fold* character, as a person most afflicted, and suffering, and most exalted and victorious over his enemies. These branches constitute the principal character of these messengers, in the four greater prophets, Isaiah, Jeremiah, Ezekiel, and Daniel; and in the twelve lesser, so called, because of their writings being less; not that the matter was of less importance and dignity than that of the others: *Malachi*, the last, having prophesied near four centuries before our Lord's first advent, describing the Baptist, his herald in the spirit of vehement rebuke, as the *Elijah* of the *gospel*. Of the groundless expectation of a *third* Elias transmitted from the apostate church of *Rome*, and adopted by some others, I have treated of in a Discourse on the Third Day, printed in the vol. of Letters to *Adam Smith*, *Priestley*, *James Harris*, *Soame Jenyns*, and *Samuel Johnson*, p. 287, and is extracted from my Comment on Psalm lxxviii. p. 187, 188. Other prophets are found; some make *Abraham*; but he was rather prophesied unto by the promise and the oath of God. *Isaac* prophesied in giving the double portion to Jacob, and a blessing to *Esau* concerning things to come. Heb. ii. 20—Gen. xxvii. 2, 39. *Austin* could not see this truth; neither *Luther* or *Calvin*; nor can the gospel ministers, so calling themselves from deep humility, perceive it, at least they pretend that it escapes their

vered by the schools of the prophets, *wise men* and *seers*, had any resemblance to the traditions

their boasted sagacity. *Jacob* prophesied in the twelve blessings to his twelve sons; and *Joseph* was a prophet in Egypt, as well as an expounder of hidden things: therefore *Pharaoh* called him *Saphnath Pahanah*, according to *Leusden*, a revealer and interpreter of secret things. Whether the words be *Egyptian* or *Coptic*, signify nothing worthy notice. *Joseph* is a son precious above all his father's children, and a tender father was he, as well as a most forgiving brother, to his envious and guilty brethren. In him closes the spirit of prophesying, and teaching their senators or elders wisdom, till *Moses* was called, as a deliverer and a prophet. The whole law is a prophecy from the first month, *Abib*, to the seven sabbatical years; in which the *blood* of the typical lamb flowed every day to the great year of release for debts and mortgaged lands, and the end of all servitude in the *Jubilé*. It would take a volume to enlarge on his character, as a deliverer, a prophet, and a legislator; prefiguring the higher redemption of *Jesus Christ*, the King, the priest, the prophet, and the lawgiver of a *new law*. Of his expressive and significative types, in the temple especially, and continually, as *Bacon* speaks, we have yet seen only the *Passover*, and the feast of *Pentecost* evangelically fulfilled in the dreadful imagery of fire, blood, and pillars of smoke; which *Peter*, an able minister of the New Testament, as his brother *Paul* was, promises, in the name of *Jehovah*, that this baptism of fire, even the *holy spirit*, shall be poured out on all flesh, as the earnest and pledge was given

tions of the scribes and pharisees condemned by our Lord; such as the washing of cups and

given in what the prophet names in this place, the *remnant*, or the small number of the elect, whom the Lord shall call. Joel ii. 32. Let it be noted, that Paul informs us, that though the number of the children of Israel (*Jacob*) should be as the *sand* of the *sea*, a *remnant* shall be *saved*. Isaiah x. 22. This remnant the apostle mentions in ch. xi. 5, comparing them to the small number in the days of *Elias*, who had not bowed the knee to *Baal*. So then, at this time also, there is a remnant, according to the *election* of *grace*. In this chapter are four points explained of the mysterious ways of God. 1. Why the greatest part of all nations were shut out from the knowledge of the *one true God*, while the Jews alone, as a separate people, enjoyed it. 2. Why the Jews, as the *seed* of *Abraham*, to whom the chief blessings of the *promised Messiah* seemed to be given as a special favour; and so it was, should, in the great body of that people, be cast off, hardened in heart, and darkened in understanding, while the *election* of *grace* should pass over to as many among the Gentiles, as the *Lord our God* shall call, in Peter's prophesying. Acts ii. 39—iii. 21, 26. 3. The means of *universal salvation* pre-ordained by the sovereign grace of God, for the Gentiles shut out before, and the Jews at that time in the *mystery*, (secret council of God under the law, now opened by the apostle, and therefore no longer *hidden*) of the *first-fruits*. If the first-fruits be holy, the lump is holy; and if the *root* be holy, so are the *branches*. Rom. xi. 16—Levit. xxiii. 10—Numb. xv. 17. 4. The

and pots, brasen vessels, and of tables, beds, or couches.

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apostle shews, that by the mercy shewed to the Jews before, a small *election* was taken out of that perverse and rebellious people, as *Moses* rebukes them to their faces, ye have been rebellious against the Lord from the day that I knew you. Deut. ix. 7, 24. So by mercy shewn to the part of the Gentiles called to an election, from the state of sins and iniquities proved in Rom. the third and fourth chapters, God would work out salvation for the Gentiles left, as the Jews, for the most part, in unbelief, that he might have mercy upon all, by that blessed lot, the *Israel* of God. He guards the Gentiles from boasting against the branches, for thou bearest not the root, but the root thee. Then adjoins a glorious consolation to such as love their neighbours as themselves, or the little circle of children, relations, and friends, that this hard knot which the apostle untied, and which priests since, have made of it, a more than *Gordian* knot, shall be thus happily resolved: "I would not, brethren, that ye should be ignorant of this *mystery*, (or council of God, which I have opened unto you, lest ye be wise in your own selves) that blindness or hardness (of heart) is in part (of time or people) happened unto *Israel*, until the *fulness* of the Gentiles be come in; and so *all Israel* shall be saved," as it is written, there shall come out of *Sion* the deliverer, who shall turn away ungodliness from *Jacob*, that is, in all his tribes and families. I have been more large on this subject, that I may, as far as I can, deliver believers from the doctrines of men, and shew to unbelievers, that
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I shall give only two lessons from the book
Sota, fol. 4. 2. Rabbi *Serika* from the mouth
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the horrible tenets of *predestination* and *reprobation* have no such meaning. Thousands, I doubt not, have been made unbelievers on this ground, and are, perhaps, made so to this day. Many such I have known abroad, who have changed their opinion into a firm belief of Moses and Jesus Christ, when these two doctrines were shewn in the true light of the apostle. I will conclude with a note in my Discourse on the *Third Day*, lately published in a vol. of letters, not having yet passed the *fiery ordeal*, I believe, of the *Reviews*. The learned physician, *Burthogge*, in a tract dedicated to that great and good man, *John Locke*, says, that the *mystery* preached by *Paul*, was the calling of the Gentiles to the knowledge of Christ. He is partly mistaken; it was not the calling of a nation or nations, from that part of the Gentiles, where the gospel was permitted to be published, but a call to run for the high blessing of the *double portion* for the *first-born*. Of this council of his Father, our Lord speaks, *many* are called, but *few* chosen. Matt. xx. 16. The Jews, through pride and envy, (too often the companions of religious privileges) thought, that the *Israel* of the Lord God, who were to enjoy the great prerogative of the *first-born* under the *Messiah*, could not be transferred from the seed of Abraham. They knew, that the double portion, *spiritually* understood, signified the kingdom and priesthood conjoined in one blessing. They were not strangers to the distinction so marked by the house of Aaron for the high priesthood, and by the Levites, for the subordinate priesthood. They knew, that

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of Rabbi *Eliezer*: Whoever neglects washing, he is rooted out from the world, most probably

kings of the nations were promised to come from *Abraham* and *Sarah*; and they confined this glorious prerogative to the *carnal seed* of their father, at the same time admitting that all nations were to be their subjects, as they were promised to be blessed in *Abraham*, and his seed. Hence the call of the Gentiles, (as *Paul* shewed without distinction of people, sex, or condition of life, in Gal. iii. 28.) seemed a transfer of all the privileges of the law, an equality formed between the two parties; and so it was indeed, even with the election of grace; that is, opening the way to the *called* among the Gentiles, for attaining the *high* prize of being *kings* and *priests*, *equally* with *Abraham's* children according to the *flesh*. I shall adjoin part of letter viii. in defence of *Moses*, in answer to *Thomas Payne*. This distinction, which is the key to open the writings of *Paul*, and all the prophets of the gospel-dispensation seems to have been lost before the end of the fourth century, as appears by *Chrysostom's* Tract on the Priesthood. He was Archbishop of Constantinople in 398; was banished in 404, and died in 407. He had lost sight of the apostle's priesthood. 1 Pet. ii. 5, 9. *Austin* dug a grave for it by his predestination, and other points, excluding all mankind but the *Elect*, (among whom he doubtless took a place, and sealed himself with the seal of the Living God) from any portion of the blessings in *Abraham's* seed; giving them the cup of endless miseries, improved by *Baxter*, into *intensive* as well as *extensive*. This saint, who was, as before noted, named the *cruel father* of *infants*, did
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bly meaning the *world to come*, which is the common expression for the kingdom of the *Messiah*.

not stop here, but made it a question, whether Heretics had a right to their goods. Who were to form the judges and juries for Heretics? That ambiguous word, the church, or in plainer terms, the priests: so that *Esau*, and his numerous progeny, were not to eat their morsel in quiet for a few years, before they went to be plunged in endless torments. One horrid temper has ever stuck fast to this more horrid doctrine, that of persecuting, plundering, and murdering, in every form of cruelty, as if the *Elect* supposed they must possess the *good things* of this world, as well as of that of eternal happiness and glory. The *Millenarians*, in the last century, confined all its treasures and blessings to themselves, as the predestinated heirs: they began the insolent language of trampling on all laws and magistrates. They were ascending thrones, and rioting in palaces, in an *ideal* anticipation of all voluptuousness. They were to tread the unregenerate, all but their sect, as dirt and mire under their holy feet. They were cherishing the luxurious hopes of blessings, like the corn, wine, and oil of the *old covenant*. Yet, under all these *depths* of *Satan*, to debase truth by such folly and wickedness, the Millennium, as the late Bishop *Newton* has fully proved, forms as eminent a part of the gospel, as the feasts of *passover* and *pentecost*, already fulfilled in an evangelical way, and prefigured thirty Jubilees before, stand pledges and earnest of the feasts of trumpets and tabernacles *yet future*, constitute illustrious branches of the *Mosaic* law and institutes. The excellent

Messiah. Another rule which Rabbi *Chijah*, the son of *Ase*, from one *Raf.* "Whoever washes his hands, he must lift them up, lest the waters should run below the joints, where the fingers are united to the hand, lest the hands be defiled a second time." In *Maccoth*, fol. 22. 2. a Talmudical chapter, concerning the stripes of the law. Rabba hath said,— "How foolish are most men, who observe the statutes of the divine law, yet do not regard the statutes of the *Rabbies*." These rules are cited by *Schoetgenius*, on Mark vii. 3, 4, 8; and more of such stuff may be seen in *Lightfoot*, on the same verses. I am very sensible how much the name of Mystic or Cabalist, is ridiculous in the eyes of philosophers

though short History of the Church, by Dr. *Gregory*, lately re-published with additions, exhibits a faithful picture of the enthusiasts and fanatics of the last century, in Germany. This country began to feel the haughty and turbulent spirit of *Ranters*, *Levellers*, and *fifth Monarchy* men: all these assumed the title of the *Elect*. His History, indeed lays open the shame and nakedness of the clergy, the Lord's lot, as much as St. Jerome, in the fourth century, had done before, calling *Rome*, *Babylon*, and the priests, members of that *Antichrist* foretold by the apostle: how this rebuking writer procured the red letter of *sainthood*, is difficult to unriddle.

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and priests in general; yet neither would be despised by such men as *Henry More*, *Cudworth*, *Sterry*, *Gell*, *Ramsay*, *Cheyne*, *Hartley*, or *Erasmus*, who preferred one page of *Origen* to ten of *Austin*; even *Huet*, a Popish Bishop, one of the most learned of the moderns, has published *Origeniana*, and yet continued a Papist. Think not this man of magnificent understanding, as the writer of a letter on his life and opinions, justly calls him, 'to be my master. I have one only master, and I trust his unction to lead me into all the truth of his Father, and his most precious name, *Jesus*; in which glorious title, the gospel commenced, and will conclude in the words of his beloved disciple *John*. The grace of our *Lord Jesus* shall be with you all, Amen. Revel. xxii. last verse. Every novice in Hebrew knows, that the imperative is mostly used for the future tense. *Hutter*, who often makes too free in adding words, (*gnim Kedoshim*) with the saints; when all nations are shewn to be *justified*, made holy, as *John* shews them clothed in white robes, having washed them white in the *blood* of the *Lamb*; which *John* tells us, that the fine shining linen (*Byssinon*) is the righteousnesses, rather the justifications of

of the saints. They stand in the true garments of *priests*, in bodies, vessels, houses, clouds, full of *living light*, from the *great white throne* of him, from whose face the Heaven and the earth fled away, and there was no place found for them. Rev. xx. ii. In ch. xxi. 1, 5, we find this glorious view: I saw a new Heaven and a new earth; for the *first* Heaven and the *first* earth were passed away, and there was no more sea. And I, John, saw the holy city, the *new Jerusalem* coming down from God out of Heaven, prepared as a bride for her husband; and I heard a great voice out of Heaven, saying, *Behold* the tabernacle of God is with men, and he will dwell, *schecchanize* with them, and they shall be his peoples,* (not people,

* It is a strange liberty in our translators to put people instead of *peoples*, so often plural in the sacred writings, and always so, when it does not signify his *peculiar* people. See Dan. vii. 14. This prophet, in the *Chaldee*, uses all peoples; so likewise the Septuagint in the place; yet *Hutter* in the Hebrew, as our translation, has put *gnammo*, his people, which destroys the sense of the fulness of the blessing, in chap. vii. and in Isaiah xxv. 6, 7. The glorious scene of the great promise made to *Abraham*, and to be fulfilled to him, is exhibited, in the words of two prophets, Zeph. iii. 8, 9. When the Lord turns to all kingdoms and nations

ple, or his elect, as *kings, priests, and first-fruits*), and God himself shall be with them, their God; and God shall wipe away all tears from their eyes, as in ch. vii. 17; and there shall be no more death, neither sorrow, nor crying, nor any more pain: for the former things are passed away. And he, that sat on the throne, said, behold, I make all things new. Rev. xxi. 1, 3.

On the Time of his second Advent.

LET us now search out the TIME of the *second Advent*, to take upon him the universal rule over all nations, as the psalm speaks, Arise, O God, (Elohim) judge the earth, for thou shalt inherit among all nations. Psalm

nations and peoples, one pure lip, after passing through the universal baptism of fire, even the *holy spirit*, to serve him with *one consent*. This must be in the *garment* of praise, for the spirit of heaviness, and the garments of salvation, Isaiah lxi. 1, 10. in the words of *Joel*, I will cleanse their bloods I have not cleansed, I JEHOVAH dwelling in Zion. Chap. iii. last verse.

lxxxii. 8. This passage applies to *Jacob*, the father of all the first-born, and at their head, in Revel. xiv. 1, 2. Our translation has rendered all nations, while the Septuagint more justly renders among all nations. The propriety of this precision shall be confirmed by scripture. This is the weapon the Lord has given to fight his cause, that of *truth*. Isaiah xxvii. 6. The Lord shall cause them that come of *Jacob* to take root, (as trees do) *Israel* shall blossom and bring forth, and fill the face of the *world* (not any particular land) with fruits, in chap. xlix. 6. It is a light thing that thou shouldst be my servant, to raise up the *tribes* of *Jacob*, to restore the preserved of *Israel*: I will give thee also for a *light* to the *nations*, that thou mayest be *my salvation* unto the *end* of the *earth*. The small number of the *Israel* of *God* in the *first-born*, is only the pledge and security of the *latter-born*, as the *first-fruits*, yet smaller, only *twelve* at *passover*, stood, (if *Paul* understood the sense of that leading branch, and prominent character of the *legal institute*. Rom. xi. 16.) the earnest for a sanctification of the whole wheat harvest, and of the vine of the earth too. Rev. xiv. 14, 20. Let me adduce the testimony of

Simeon

Simeon, a just and devout man, to whom it had been revealed, that he should not see death, till he had seen the *Lord's Christ*, the anointed Son of JEHOVAH. Psalm ii. 6, 14. When he took Jesus in his arms, he prophesied on his name, and blessed God, and said, now, Lord, lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples: a *light* for lightening the nations, and for the GLORY of thy people Israel. This was said of our Saviour's coming in the *flesh* as the *sin-offering*, and the *ransom* for all men, and the lamb to take away the *sin* of the world, (*Adam's sin*, as Paul proves, in Rom. v.) and to be the propitiation, *mercy seat*, not for our sins only (meaning all, as well as those of the *Elect*) but for the *sins* of the *whole world*. Rom. iv. 4, 16—John i Epist. ii. 1. is this lamb changed to the *second beast*, the *lamb, dragon*, a false lamb, a *false Christ*, among many such, with a multitude of false prophets, preachers, and interpreters, testifying and proclaiming him a dragon to all nations and tongues, where this monster reigns, protected by, and armed with civil and ecclesiastical power, combined to

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debase the understanding of mankind, that an order of men, calling themselves *priests*, (a name never mentioned as peculiar and appropriate, but common to all believers) might establish themselves as an hierarchy, succeeding to the *high priests*, and the *Levites* of the *Mosaic* institute; to which it bears no similitude, no agreement at all, as it has been fully explained in the mysteries of the *first-born*, and *first-fruits*, published in the year 1763; of which, some said, that too much light was given at once; and others said, that it was too obscure, though they allowed that the five propositions were clearly explained. These are, 1. That there is a lot, an election of grace or peculiar favour, called by *Paul* (who had some knowledge of the law, at least equal to *Austin* and *Calvin*) the Israel of God, the *first-born* and first-fruits. 2. That their number is fore-decreed and definite, making 144,000 sealed of the *tribes* of the *spiritual Israel*, as it has been since revealed to me, the number is double, that the twenty-four elders must be multiplied to an *equal* number: that therefore they are twice only mentioned in the revelation given to the beloved John, collected from Jews and Gentiles, for all nations and peoples,

peoples, and tongues. 3. That the first-born and first-fruits necessarily imply a *latter-born* and a *latter-fruit*, according to the legal adumbration, importing the *wheat-harvest*, or the *threshing-floor*, and the *vintage*, or vine of the earth for the *wine press*. Matt. xiii. 30, 39—Isaiah lxiii. 1, 7—Rev. xiv. 15, 20—Joel iii. 11, 15—Zeph. iii. 8, 9—Isaiah lxvi. 15, 16. 4. That these heirs and co-heirs with Christ, the *head*, will be the happy instruments of conveying salvation to all others, as kings and priests of the *Most High God*, *Jesus Christ*, the *great first-born*, being the *great king* and *chief priest* over them. Micah iv. 1, 6—Isaiah ii. 2, 6. 5. That this election of grace, which has created so much spiritual pride, bitter contention, and cruel persecutions on one hand, and so much darkness and despair, with such dreadful conceptions of the *One Good God*, and of his *beloved Son*, on the other, flowing from the doctrines of *predestination* and *reprobation*, founded on a wilful, an affected ignorance of *Jacob* and *Esau*, both expressly blessed concerning *things to come*, or Moses and Paul deceive us: this very doctrine understood, as the sacred oracles declare, without any mystery in the words or the subject, proclaims with the

angels at the birth of JESUS, *glory to GOD* in the **HIGHEST**, and on earth peace, good will towards men. Luke ii. 11, 15. *Austin*, the great defender of *predestination* and *reprobation*, in the false view, was called by the church historians, *durus infantum pater*, the *cruel father of infants*; and *Calvinism*, flowing from the impure fountain of this man's doctrine, may be named the *savage mother* of almost the whole race of nations, tongues, and peoples. Both names may suit the *old dragon*, as *Apollyon* in the Greek, and *Abaddon* in the Hebrew, the *king of the abyss*, in Rev. ix. 11. and the *second beast* with two horns, like a *lamb*, and spake as a *dragon*, and still speaks as such, under all established forms of what is called, the religion of *Jesus Christ*. *Austin* himself talks of the *Antichrist** that was to appear, when his own writings tended more than any father or mother of the church, to build the *throne*, the *palace*, and the power of the *Pope*, the *Antichrist* in the religion of the

* See Bishop Newton on the Prophecies, vol. ii. p. 116, who cites this barbarian, (whom *Barbeyrac* spared too much in his morals of the fathers) de civit. Dei, Lib. xx, chap. 19. Tom. vii. edit. Bened. about the *Antichrist*.

Christ of JEHOVAH, more than any other author. His authority was so great, that even *Malbranche*, superior to this man in piety, learning, and charity, hopes, that in *his search after truth*, that he has not contradicted any points of this theological *Rabbi*, or as he may be called, the great despotic teacher, to the eighteenth century.

On the exclusive predestination fully established, *Mahomet* the *false prophet* predicted, came forth near the beginning of the seventh century, laying claim to the blessings, as the true descendants from *Sarah*, consequently heirs of the world, promised to *Abraham*. He laid waste with the sword what corrupted Christianity had done before by the political and ecclesiastical sword of the priests. He retaliated upon the *apostate* Christians, the principles of persecution and violence, of which the church, as it was called, had set the example, long before the pious and religious *Phocas*,* the Emperor of the *East*, confined
the

* *Phocas*, who murdered *Maurice*, his master, his wife, and ten children; five of them before the father's face. This precious Emperor was at first only a Centurion.

Heraclius

the title of *Pope* to the Bishops of *Rome*, in *Boniface the Third*, in the year 606, when their power began to shew itself, as all Hypocrisy begins in the feigned humility of *Servus Servorum*, servant of the servants of the Lord. This title of *Papa* was before given to every Bishop, as it might be now given to every minister of a parish, or teacher of any community of believers, as a name of respect. When the church heraldry began, I cannot recollect, probably with *Constantine*, the proudest Emperor, and the most ignorant, that ever entered the church, if a co-temporary writer of the first character for piety, and true knowledge

Heraclius took this monster prisoner, and ordered his arms, legs, and head to be cut off, and his trunk to be thrown into the fire, in the year 610. The Pope should have made him a *saint*, for he was wicked enough for that character. How *Charles* the Ninth of France, who headed the crusade against the Huguenots, French Protestants, at *Paris*, 1572, of whom the number murdered, as some relate, were 70,000: how this pious and religious monarch escaped *Canonization*, (the mimic and ape of *Pagan Deification* of illustrious destroyers of mankind) must be a matter of wonder. Even *Lewis* the Fourteenth, by his bloody crusades, 1684, (which *Jurieu* has described in colours not dark enough) merited more than the name of the *immortal man*, from the Pope, the Papal clergy, and the nobles of that nation.

knowledge of *vital* and *experimental* religion, (as Bishop *Wilkins* justly stiles it, the only evidence of its power, somewhere in his excellent work of *prayer* and *preaching*) if such a writer cited in my collection of poems and letters, can be credited, this Emperor did more damage to the true church, than good. The *blood* of the *martyrs* has been named the *seed* of the church, and I believe it true. But what was the *blood* of *Heretics*, so plentifully shed in every century, from the time that Emperors, servants of *Jesus*, the *Lord* of *all*, as much as their meanest subjects, put the sword into the hands of Patriarchs, Archbishops, Bishops, Priests, and Monks, to kill *Heretics*. The persecutors were the *Heretics*, and the persecuted, many of them, the *martyrs*. Of imperial councils, the first *Nicene* was bad enough, and would have introduced the *first* mark of the *Antichrist* that was to come, the *forbidding to marry*, which *Paul* leaves open to Bishops and Deacons, the only characters in the church, succeeding to the ruler of the *synagogue* and the *eleemosynary*, or treasurer and disposer of the *alms*; which *Vitringa*, *Braunius*, and others, have fully demonstrated. As none envy more than eunuchs, the pleasure

Providence has connected with the nuptial union: so no men more than Popish priests and confessors, load the confessions of married persons with such ensnaring and loose questions, as if they wished to enjoy, by the reflection and refraction of their imaginations, what their affected sanctity pretends to despise in the honourable and useful channel of nature. Their books of Casuistry, (as voluminous as our *Reports* and *Readings* of the law for this little kingdom, a village compared to the world) are full of most obscene questions. And for a master-piece, (for it never can be out-done), let *Suarez de Matrimonio* be read by the pure and chaste father *Thomas O'Brien M'Mabon*, and his Comment on it would oblige the world, more than his work, where he charges women with wantonness in stroking their favourite animals. Their too great attention may be somewhat more than folly. p. 98 of my Comment on Psalm lxviii. As cœlibacy was attempted to be introduced very early; so it has been the strongest pillar and boast of the Papal apostacy, though it has no ground, either from the patriarchs, the law, or from *Christ* born of a virgin espoused; and who had, most probably, children after *her first-born*;

born; for in this point the prophecy of *Isaiab* was fulfilled, in having brought forth a son, whose name should be *Immanuel*, not *Immanu Elobim*, *God with us*. I have not place, nor time to explain, why *El*, and not *Elobim*, is here used.

As this yoke is mostly imposed upon two hard conditions. The first, of enticing young and unexperienced minds to make their vows, after no long probation: the second, of permitting no retreat, when they may find themselves unable to bear this discipline. These snares make numbers of men and women miserable and hypocrites too; incapable of performing a rash vow, and yet forbid to recede from it. If the gospel recommends cœlibacy to the married state, as some passages seem to look that way; yet, let every one judge for themselves, as Paul speaks in 1 Cor. vii. 2, 5 —ix. 5. for such a dedication, (which was first founded on the *Nazarites* of the law*) must

* What a desolation must be of subjects for Jesus to change *flesh* into *spirit*; what a loss of objects for his powerful hand, if this preference has no foundation in true religion. I wish not to offend modesty, but as *Paul*

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brought

must be free, and always a point of choice ; and a door too ought to be left open for a retreat : for force is no act of religion ; and when the free choice is at an end, the religious part is so too, though they continue in the bonds of seducing priests. The church of *Rome* has ever converted the ground of a truth into a lie, or some hurtful superstition. This is taken from the daily service of my temple, p. 157.

We must now consider the three remaining parts of the *common salvation* to be effected by *one divine man*, the *Lord from Heaven*. These are the time, the manner, and the consequences of the *second Advent*. I will consider times
as

brought to view the *unnatural* abuses of the most necessary passion in this state, in Rom. i. 24, 26, 27. So have we a right to produce witnesses against this holy mother in her sons. *John de la Casa*, Archbishop of *Beneventum*, commended the *sin of Sodom* in a public writing. Priests guilty of this abomination, were, by the *Bull* of *Pius Quintus*, to be unfrocked ; but *Escobarius* wrote to deny, that such a Bull was binding. V. Heidegg. diat. de Babyl. magna, tom. 2. c. 14. In *Guthrie's Geographical Grammar* may be seen the licence for all sins, &c. Is Popery changed ? When did it happen ?

as such, and as marked under the law for an exalted completion under the gospel. I foresee the derision of philosophers, and of the great body of priests and ministers; but I shall no more regard their scorn and reproach, than my elder brother Paul did that of the Greeks, and his own nation; to whom the preaching of *Christ* crucified was a *stumbling-block*, or *foolishness*.

Signs of Time by Days, abridged from my Discourse on the Third Day of our Lord's Resurrection.

THE six days of the *Mosaic creation* have been considered as figures of six days of *mystic time*; each day standing for a thousand years. *Ezekiel*, perhaps, the greatest and deepest of all the prophets, adds this testimony: "Thus saith the Lord God, the gate of the inner court, which looketh east, shall be shut the six days of work; but on the sabbath, and on the day of the new moon, it shall be opened. Ch. xli. 1. To the moons and sabbaths, as signs and marks of times, or ages, *Isaiah* beareth witness, when *all flesh* shall come to worship before me, saith JEHOVAH, chap.

Ixvi. 23. 2. The division of these six days into three portions ; two days, or 2000 years before the law ; the same, under the law, or from Abraham to *Jesus Christ*, his son, according to the *flesh*, and his Lord and God in the *spirit*. John viii. 58—Matt. xxii. 42—Mark xii. 45—Rom. ix. 5.* And two days,
or

* *Leusden* in the words of Psalm ii. *this day* have I begotten thee, ought to be ashamed of asserting, that *this day* contradicts not an eternity. *Bythner* asserts the same. They pretend that the word *Bar*, Son, is Chaldee, which, I think with *Heeser*, is not, but pure Hebrew ; for as this excellent philologist observes, the Hebrews need not borrow from the Chaldeans, what was their own, and in their own house. So in Proverbs, the word is thrice used in one verse : “ What, my son ? What, the son of my womb ? and, what, the son of my vows ? This prophecy spake the mother of king *Lemuel*, signifying God is with them, or him. Prov. xxxi. 1, 2. It is of no moment, whether the root is *barab* or *bareb* ; whether selection or purity : both senses would have a perfect agreement with the *Bar Enosh*, son of a mortal, or a sick man, taken to the throne of God, from the womb of his mother. Rev. xii. 1, 5—Dan. vii. 13—Psalm ii. 6, 7. In the same manner must we explain his goings forth from old time, from the days of an age, meaning a certain duration ; of which the beginning and the end, as it were, is concealed, Micah v. 2, 4. Speaking of *this ruler* in *Israel*, the prophet further declares, he shall stand and feed, (rule) or rather associate

or two thousand under the *Messiah*, may carry sufficient credibility to such who wish not to seize

sociate himself in the strength of *Jehovah*, in the majesty of the name of the Lord his God; and they, (both the Lord and his neighbour, fellow, or associate) shall abide; for now shall he be great unto the *ends* of the earth. We know that Messiah is called thus: "Awake, O sword, against my *shepherd*, against the *man*, (*Geber*, strong in love and in patience) my *fellow*, saith the Lord of Hosts:" then he prophesies of his sufferings: "Smite the shepherd, and the sheep shall be scattered;" which proved true near six centuries afterward, in Matt. xxvi. 11—Mark xiv. 27. In Micah, another circumstance was foretold, strange and singular: "They shall *smite* the *Judge* of *Israel* with a *rod* on the *cheek*. Matt. xxvii. 29, 30—Mark xv. 19. This part was predicted seven hundred years before its fulfilment, in the mockery and insult of the *King of Israel*. In Isaiah l. 6. "I gave my back to the smiters, and my cheeks to them that plucked off the hair. I *hid* not my *face* from *shame* and *spitting*." This too was foretold seven centuries before its completion, Providence dividing the peculiar parts of the sufferings of the Lord among many prophets, that neither Jews, or Romans should have the shadow of a pretence to think them a contrivance, or in *Peter's* words, a *cunningly-devised fable*. It may not be out of place, to correct the passage in Isaiah liii. 1. Who hath believed our report? and to whom is the *arm* of the Lord revealed? The radical sense is the *seed*, or what is *sown*. How much more suitable is it to say, he (as the *seed* of the Lord) shall grow up as a tender plant

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before

seize every possible ground of cavil and contradiction. Whether this tradition came out of the school of *Elias*, or was prior to his day, is of no moment : it is of very ancient date, and among the pure and uncorrupt branches of that wisdom and knowledge, which the Hebrew church once had, as the guardian, and by the school of their prophets, the interpreter of the *first covenant*, and *oracles* of God. The names of Raymond, Vitringa, Renferd, Buddeus, More, Rust, Mede, Broughton, Burnet,

before him, and as a root out of a dry ground, than to apply it to the *arm*, which is a secondary sense from *Zarang*, he sowed. *Jacob* calls *Reuben*, my first-born, my might, and the *beginning of my strength*, the excellency of dignity, and the excellency of power. Gen. xlix. 2. The body of *our humiliation* was cut off figuratively by circumcision, and rejected from the temple, by the state of separation in the mother, for 120 days for sons and daughters. Levit. xii. In this dry ground did the *Lord of Glory* condescend to be the *first-seed*, the *first-born* of God, that he might die, and by death multiply his seed, and his seed's seed unto a thousand generations ; for he was not only the *first-born* from the *dead*, and the *first-fruits* of them that slept ; but further in that clear, and plain declaration, as in *Adam* all die, even so in *Christ* shall all be made alive ; but every one in his order or lot : *Christ*, the *first-fruits*, then they that are *Christ's* at his *coming* ; that is, to reap and gather in the *harvest*. 1 Cor. xv. 20, 29—Matt. xiii. 30, 39—Rev. xiv. 15.

net, and many others, may shield any one, even in this age of philosophy, from the charge of weakness in believing, that these six days ought to be received in such a sense.

Signs of Times by the Months or Moons.

THE word expressing month imports *renovation*: the months were not solar, nor lunar time, but 30 days each. Six months make 120 days, and by the Jubilé, called the day of the Lord, and often the great day, make 6000 years, or six great days.

Signs of Times by the Year.

THE declaration to *Noah* refers to the great year of the law: "My spirit shall not *always* strive with man, for he is also *flesh*; yet his days shall be 120 years. Gen. vi. 7. The flood was brought on, as generally admitted, twenty years before this lapse of time, for this reason probably, that we might not conceive its ultimate completion then. 2. This time was never the date of human life. Before the flood it was much longer; after, gradually shortened to threescore and ten, and
four score,

✓ fourscore, a few extraordinary persons excepted. 120 years, measured by Jubilés, make 6000 years, which must precede the great antitype of the evangelical baptism of *heavenly fire* to be poured out on *all flesh*; few as yet having received it, or even sought it.

Second Sign of Time by the Year.

IN the years of the life of *Moses*, whose law *Paul* calls the ministration of death and condemnation, we find a prefiguration of the same time as that given to *Noah*. *Moses* lived one hundred and twenty years: his eye was not dim, nor his moisture fled. Deut. xxxiv. 7. For what end then did this servant of the law of death, and the recorder of this judgment, against the *first-sin*, as its wages or penalty, die, when his moisture, (the *pabulum vitæ*) was not dried up and fled away? for the mystery*
surely

* As mysticism, (which is the explaining of the figures of the law realizing in man, in his body, the temple and house of God, in *Paul's view*) is looked upon to be as evil as *magic*; and they who open the mysteries, or spiritual truths of the gospel in consonance to the figures of the law, are regarded as fanatics and enthusiasts, by the wise and prudent, by men of mere human learning, among
Papists,

(surely a very harmless word used by our great teacher in his *prophetical tongue*) that is to

Papists, Protestants, and all parties professing Christianity. I will adduce two notes from the work on the first-born, p. xlviii. It is no wonder, that men proud of mere literature, should decry the *mystic* sense of the sacred writings; but who can be astonished at learned men, when so many very learned heads have written, and still write in defence of Papal superstitions and corruptions? When one, like *Huet*, can favour the writings of *Origen*, and continue a Papist. Who can be surprised at the darkness so long overspread, when he considers, that God has permitted the *Mass* of *Papal Heresies* to continue so many centuries, and the imposture of *Mahomet* to reign over more millions for so long a tract of time? Among both delusions, all the learning, and all the civil power are on the side of ancient errors, and gross impositions. Among the *reformed*, each party is persuaded of the fulness of its own light, and deny to another the liberty of *prophesying*, (interpreting) witness the *synod of Dort*, and the *assembly of divines*, in the last century. Nor would any thing better follow from a convocation of the established church, while so many *lordly* dignities have the lead, and the parochial ministers, (including curates) are in general so meanly provided for; while *pluralists*, even among Bishops, are eating the bread which ought to be dispensed to the poorer brethren. In p. 80, the interpreters of the *oral law*, called *Cabbalists*, are, by ignorant men, supposed to be deficient in teaching moral duties, as much as the *Mystics* of the Christian church. But it is a mistake and a calumny.

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to say, that the time prefixed to the fix working days, according to *Ezek. xlv. 1*, will be
6000

To mention a few of our own country, and of modern times, *Everard, Rous, Sterry, White, Sadler*, author of *Olbia*, *Smith*, of *Cambridge*; Chief Justice *Hale*, in his *Magnetismus Magnus*, and *Whichcot*. Who are better preceptors of all moral and social duties than *Bramley, Robert Gell, Roach, Norris*, and the late *William Law*? The offence is, that they strike at the vanity and confidence of *Self*, in his Castles of Riches, Power, and Wisdom. They shew the proud worm the necessity of regenerating powers from above, and the concurrence of divine and continual assistance to perform the moral virtues in the full extent and compass of duty. *Bacon*, on *Inspired Theology*, speaks thus: "One excess in the manner of interpretation, appears at first sight just and sober, yet greatly dishonours the scriptures, and greatly injures the church, by explaining the inspired writings in the same manner with human writings. The mind must be enlarged to the greatness of the mysteries; and not the mysteries contracted to the narrowness of the mind." The mode of explaining scripture introduced by *Socinus, Crellius, Grotius, Le Clerk, Priestley*, and other idolizers of their own reason, is like extinguishing the perpetual fire, taking away the bread and wine, for the perpetual feast, the male lamb, with the sprinkling of his blood seven times, throwing down the laver, putting out the seven lamps burning continually before the throne in the Holy of Holies, dragging out the cherubim and ark, as the *Babylonians* once did; and then proclaiming with rapture, behold the beautiful simplicity of

6000 years, measured by the *Jubilé*, the *great year*, and *great day* of JEHOVAH. Here the *law of death* concludes, and *Joshua* or *Jesus*, who is the *law of life and righteousness*, succeeds. To this time must be added the 120 days of the purification of the woman for sons and daughters, commanded in Levit. xii. These days, by the *Jubilé* to each day, fill up 6000 years, as the life of *Moses* did before. At this time will be fulfilled the overflowing blessings mentioned by *Isaiah*, chap. iv. 4. When the Lord (*Adoni*) shall have washed away the *uncleannefs* of the daugh-

of divine worship, in these empty courts of the house of JEHOVAH. We have now a pretended worship of God, without one real antitype or correspondence to those expressive and significative figures, (as *Bacon* calls them, having read some little matter of the *Cabbala*, or oral interpretation) for the house and temple of *Messiah* and his *Father*, always united, to dwell in, and to *sup* with them. Rev. iii. 20—John xiv. 23. Thus *Deism* is set up as *Dagon* of old was, not on the *threshold*, but in the holy place of God, under the gospel; in which he calls upon believers to worship in the *spirit* and *truth* to the types and shadows of the temple and its glorious ministration, now *within* man, or no where existing. 2 Cor. iii. 6, to the end, one of the most edifying chapters of this great apostle. This note is from my Comment on Psalm lxxviii. page 72, 73.

ters of Zion, and shall have purified the bloods of Jerusalem, by the spirit of judgment, and the spirit of burning. These words are what is called *bendiadys*, one sense by two expressions.* The more beautiful and evangelical signification is, by a spiritual judgment, even a spiritual burning. It imports in this place the end of flesh and blood, the *sin*, and cause of it in all. Did Hebrew women only bring forth children under the judgment of death? It speaks to all mankind; and if pride could be struck, it might here feel the stroke, and not pillar itself up by royal and noble blood, the language of vanity, and ignorance of our state, in the *body of sin, of death, and our humiliation* in the apostle's words. The whole chapter is replete with the richest blessings: a great mistake, however, is made in the words, "Upon all the glory shall be a covering." It

* The learned may consult Vitringæ Obs. sac. lib. i. p. 221, where he will find passages, as well as in Glassii Philol. sac. lib. 3, tract. 1. where the substantive supplied the place of an adjective in an emphatic sense. This Hebrew idiom is frequent in the New Testament, used by our Lord, in Matt. iii. 11. and almost ever by Paul.

should

should be thus: upon all, every one,* the glory shall be the *nuptial cloathing*; for here *Jehovah* is the *bridegroom*, covering with emanations and irradiations of *living light*, the congregations and assemblies of nations on Mount Zion, where the spirit of the Creators is conjoined in the indissoluble union and marriage with the spirit of the creatures. Isaiah lxii. 4, 5—Rev. xxi. 2, and xxii. 17—John iii. 29. The church now moves about the 116th year of the life of Moses, and near the end of the 116th day of the woman's purification. Levit. xii. Moses did not, I believe, institute this time from the *Egyptians*. We might speak somewhat of their great goddess, *Isis*, the cow, for their *moon*, and of their great god, *Osiris*, worshipped under the figure of

* It is most absurd to suppose, that the *glory*, which is itself the *covering*, should have another. Nor less absurd would it be, to suppose the *sun*, which is the husband, the bridegroom, the embracer and coverer of all the system, and the seven planets, his *seven wives*, should have need of a garment. This *monarch*, a faint shadow, yet noble in its kind, of the *sun of righteousness*, with healing and salvation in his extensive wings, is married and bedded with the whole creation of vegetative, sensitive, and animated nature. The word *all* is distributive, meaning every one. See Noldij Concord. p. 418.

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the bull, for the sun. But it would be too obscene, and equal the learned *Thomas Taylor's Eleusinian Mysteries* brought from Egypt, in his *Parmenides*.

Sign of Time by the 120 Priests at the Dedication of Solomon's Temple, blowing with Trumpets.

THE 120 priests of *Solomon* stood at the east end of the altar, with their brethren clothed with *white*, sounding trumpets. The trumpeters and singers were as *one*, to make *one sound* to be heard in praising and thanking JEHOVAH, saying, He is good, for his mercy endureth for the *age*, comprehending the seven sabbaths of years, closing in the *Jubile*, the *great octave*.* These priests of the figurative

* The reason of the *eighth* day concluding the great festivals of the law, and rising in dignity and power over the *seventh*, cannot in this place be fully explained. A mystery is marked in this day for *circumcision*, and for the time of the priests making burnt offerings, (*ascensions* by fire in vapours or clouds) in Ezekiel's temple. Ch. xliii. 27. Aaron and his sons were *seven* days in consecrating, and on the *eighth*, being purified typically, by the seven days, they offered for themselves and the people. On the eighth

figurative temple have the correspondent *antitype*, in the 120 at the pentecoste, upon whom

eighth day our Lord rose, and carried the *old creation* into the *new*. The Jews call the *octave* the *kingdom*, collecting and distributing the emanations and effluxes from the first and second number of *three primary beings* through the fifty gates, or open doors of the third number, or name, meaning *Jacob*; on whom the blessings of Abraham and Isaac rested. The distribution of these riches was given to him, for his sons, and his sons' sons, to bless all men, and all nations, according to the promise, and the oath. Gen. xii. 2, 3—xxii. 16, 17, 18—xvii. 28—xxviii. 14. In my Essay on the Number *Seven*, published at the request of the late Dr. *Edward Young*, the meaning, both as to time and blessings, was shewn; and a discourse on the *eighth day* may, probably, appear, when one zealot for the truth of the pure religion of *Jesus*, (not that of Popish emperors or kings, nor of Pagan *Nebuchadnezzar's golden image*, or of *Aaron's golden calves*) shall enable me to publish it; for I cannot do it by myself, at this time at least. Some Jewish writers assert, that the *sin* of these calves sticks to them, and is one cause of their dispersion among the nations, *Pagan, Mahometan, and Christian*. The time, however, approaches, when they, and the Gentiles too, shall say, "Blessed be he, who cometh in the name of JEHOVAH, *Hosannah* in the *highest*." Matt. xxi. 9—xxiii. 38, 39. Behold, your house is left unto you desolate; for I say unto you, that ye shall not see me from henceforth, till ye shall say, blessed be he that cometh in the name of the *Lord* (*Jehovah*). Yet to check

whom the *holy spirit* fell, and gave them crowns, and cloven tongues of fire, to speak in various tongues the wonderful or magnificent works of God. Acts ii. 1, 36. In this sublime dispensation, *twelve* kingdoms were established in the twelve decads; and not for the Jews only, but for the *kings of nations* promised before to ABRAHAM, and here fulfilled, after nearly two thousand years from the first assurance, and prefigured by *Moses* fifteen centuries in his law. The time by the

and suppress the pride of this people, let *Ezekiel* speak as *Moses* did before; not for your righteousness, not for your sakes, do I this, saith the Lord God; be it known unto you: be ashamed and confounded for your own ways, O house of *Israel*. Ezek. xxxvi. 19, 33. By the *first Israel* on the *shoulders*, and by the *second Israel* on the *breast*, will the Lord God save the seventy nations at *Messiah's* feet, the *hem* of his royal and sacerdotal garments. Schoetgenius on Numbers, chap. xxiv. 17, cites passages from the *Sabar*: "I shall not see him till the *end* of the *days*; you shall not see the *feet* of *Messiah*, till you shall see the bow in all its bright colours: it will be the *rainbow* of *peace* for the MAN, the *righteous Adam*, in that magnificent similitude, in Ezek. i. 28. As the appearance of the bow in the cloud in the day of rain. This was the appearance of the likeness of the *glory* of JEHOVAH, where the *second man* sat on a *throne* of *sapphire*, over the *four living creatures*, the *cherubim*. Heb. ix. 4, 5.

trumpets

trumpets of Jubilé make six great days, or chiliads, 6000 years. The Jews under the law call this festival the day of promulgating the law from mount-Sinai. Secondly, they say, it was the day of marriage with the *bridegroom*, the *blessed God*; the day of crowning the holy king and queen, the congregation of *Israel*. They should have said the *kings* and *queens*. Rev. xiv. 1. For they were *thummim*, perfect, and *taumim*, double ones too; or the *shinan*, the *cherubim*, or the *chariots* of *God*, in psalm lxviii. which, as the late Bishop *Lowth* says, is the most sublime, and most difficult of all the psalms. At this festival was given the first open evidence of *fire* from heaven, which, far from destroying, consummated the oblations, or the *burnt-offerings* of the gospel, by that *dove-flame*, which *Jesus* came to *kindle* on earth; and did then kindle *never* to be *extinguished*. Luke xii. 49—Mark ix, 49, 50—Isaiah xxxiii. 10, 16. As *Moses* wished that all the Lord's people were prophets as well as himself; so we may believe, that all who were then baptized by the *holy spirit*, knew a day prepared, when the same blessing should be poured on *all flesh*, and no man will have to

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give,

give, for the Lord alone will bestow his great gifts like himself.

Sign of Time by the Evening.

ONE of the most eminent prophecies is particularly *restricted to the evening*, in Zech. xiv. 7, it shall be *one day*; not day, nor night; but it shall come to pass, that at *evening time* it shall be LIGHT. Then the *living waters** shall

* The living waters may be translated *waters of lives*, in the same manner, as the Lord God breathed into Adam's nostrils the breath of *lives*; and the Lord God, through the *second Adam*, the *one mediator*, breathed the *holy spirit* into his disciples. John xx. 22. This divine Genesis, or birth from above, the ancient Hebrew church called the *Being born out of the mouth of God*. John iii. 3. This birth the Hebrews named the new creature, or building, and *Paul*, the *new man*. The Jews, as well as Christians, exalted *circumcision*, which was a promise of cutting off, and removing the *body of death*, by a *new body*, vessel, or garment, all synonymous, by saying, that a son just born does not receive instantly the spirit from above; but when he is circumcised, the spirit is poured on him, by a celestial effusion. Moses says just the contrary: "Circumcise the *fore-skin* of your heart, and be no more *stiff-necked*. The Lord reproves their uncircumcised hearts. Deut. xxi. 41. *Jeremiah* rebukes thus: "Behold, their ear is uncircumcised, they will not hearken." Chap. vi. 10.

Again:

shall go forth from *Jerusalem*, in *summer* and *winter* it shall be. No evening remains, but the present of this sixth working day. Ezek. xlv. 1, for the completion of this extensive prophecy. This limitation to the evening cannot be explained but by the temple and its ministration, pre-ordained for the gradual evolution of all the treasures of *wisdom* and *knowledge*, hid in *one Christ*. Coloss. ii. 2, 3. The temple had two evenings; the first, from noon to three, the second, from three to six, when it was called night; and the ministry at the

Again: Egypt, Judah and Edom, Ammon and Moab, all these nations are uncircumcised, and *all the house of Israel* are uncircumcised in heart. Ch. ix. 26. What does the prophet speak, who saw God face to face; of whom your *Geonim*, *Chochamim*, and *Amoraim*, your great rabbies and teachers say, no prophet was, or ever shall rise equal to *Moses*. Ye have been rebellious against the Lord, from the day that thou didst depart from Egypt, until ye came unto this place. Deut. ix. 7, 8, 24, and in his last testimony, what hard things does he speak, though you had been all circumcised on the *eighth* day. I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death? Deut. xxxi. 27, 28, 29. Learned men, *Dodwell*, *Lefley*, *Hicks*, and others have exalted the baptism of water, if possible, yet higher than their predecessors did circumcision.

altars ceased, and the gates of the *palace* of the *Lord* were shut. Of this time, as confined to the *service* of every day, our *Lord* speaks: "Are there not twelve hours in the day." John xi. 9. Between the two evenings, the *pascchal lamb* might be killed, and feasted on. Exod. xii. 6. The *typical lamb*, with the *typical* redemption out of *Egypt* was cast in the adumbration, near thirty *Jubilés* before the *spirit* and *truth*, or the spiritual truth was fulfilled by the *Lamb of God*, fore-ordained to take away the *sin* of the *world*, through the peculiar *Israel*, the *first-born*, heirs and co-heirs, kings and priests for all nations.

Elijah shut the heavens, that it rained not for three years and six months: the 1260 days that the two prophets are in the wilderness, and in *sackcloth*, make the same time; and by a year for each day, amount to the same. The two prophets may easily be understood of the whole system of *Moses*, and the prophets as witnesses and interpreters of the law. These two illustrious servants of God, and both testifying to *Jesus*, that *one name*, in whom the whole law and the prophets shall be *ultimately* fulfilled; they appeared with their *Lord* and their

their God, on the mount in glory. The bright cloud (*shechinah*) overshadowed them; and behold, a voice out of the cloud, which said, This is *my Son*, the *beloved*, in whom I am *well pleased*; hear ye him. Moses and Elias then disappeared, leaving *Jesus alone* on the Mount of Olives, or unction; on the mount of *light*, and on the mount of *judgment*, as the *great king*, and the *great priest*, from the mitre to the *feet*, *one fulness of deity*, *Jehovah*, our *righteousness*, or *justification*. Psalm xcv. 1, 2—Jerem. xxiii. 5, 10. Yet was he once a branch, a tender plant, and grows to a *tree*, for the nations to dwell under; a *stone* cut out of the *mountain*, which must increase, and fill the *whole earth*. Dan. ii. 35, 45. At what time the two prophets were banished into the wilderness, and clothed with the *sack-cloth* of the *letter* that killed, of the *ministration* of *death* and *condemnation* in the apostle's words, instead of the *white rayment* of the *spirit*, which *giveth life*: Could this time be ascertained, it might then be known at what time nearly the resurrection of these witnesses will take place from their figurative death, and their bodies lying in the street of the *great city*, which *spiritually* is called *Sodom* and *Egypt*, where

our Lord was crucified. Rev. xi. 8. As the Pope, the great head of the apostacy, foretold by Paul, received his first power from Justinian, a pedlar in theology, who in the year 534 declared him Bishop of Rome, the head of all the churches, the judge of all others, himself to be judged by none. See Bishop Newton on the Prophecies, vol. ii. p. 333. Let us measure this time, by adding 1260 years, and they expire in 1794. This will appear an extraordinary time from the view of the Papal hierarchy, falling, and with it the vast mass of superstitions, and the usurpations of ecclesiastical power and tyranny, with the collateral branches, which sprung from the same corrupt tree. These will fall together, and apparently in this second evening of the sixth day, or six chiliad. The heavens are shut; no plentiful effusion of the holy spirit, by the water of life, is yet given; for the two witnesses are not quite slain: yet near this year 534. I believe this Emperor* enacted an

* This Emperor attempted to establish the natural incorruptibility of our Lord's body from the virgin mother, though he submitted to circumcision, as born under the law, that is death, by assuming the likeness of man, and the likeness

enoticon, or an act of *uniformity*; a precious instrument of tyranny to subdue the understandings

ness of the *flesh* of sin, that he might, by suffering of death, destroy him that had the power of it, even the devil. Rom. viii. 3—Heb. ii. 14, 17, 18. The *form* of God was what the *only-begotten* exhibited on the Mount. The flesh was assumed to do the *will* of the *Father*, by a *voluntary* oblation of himself, for his *brethren* born under the state and judgment of death. This is called the *body prepared* for his manifestation and suffering. Psalm xl. 6, 7. The apostle uses the Septuagint, which expresses the sense, but not the word, *body*. The *Jews*, by Roman hands, might as soon have nailed the *rays* of the *sun* to the cross, as the divine *substance* of that *sun* of righteousness, whose garment was *white* as *light*, and his *face* *shone* as the *sun*. Matt. xvii. 2—Mark ix. 3, 9. This was the *true form*, the *full image* of God, (Elohim) to whom *John*, one of the three witnesses, refers. Chap. i. 14. The *word* was made *flesh*, and dwelt among us; and we saw *his glory*, as of the *only-begotten* of the *Father*, full of *grace* and *truth*; in the form of the *flesh* of sin, (*Adam's* sin, and the wages of it) he suffered for the *will* of the *Father*, (whose *natural* perfection is *light*, and his *moral* perfection is *love*. 1 Epist. John i. 5. *God* is *light*, and in him is *no darkness* at all. Chap. iv. 8. *God* is *love*; and he that loveth, is *born* of *God*. Though he were a son, yet learned he obedience by the things which he suffered; and the glorious reward of this *beloved Son*, so much like *his Father*, the fountain of *light* and *love*, was to destroy the works of the *devil*, the *head* of the rebellious angels; and by death, to abolish his

standings of the *many* to the feet, and ignorance of a *few* mad, designing, or ambitious priests, in the words of Burke, the dauntless cham-

his power over it : for humbling himself, even to the death of the cross, God, his Father, hath exalted him, and given him a name, (a nature suited to the name) above every name that is named in heaven on earth, and under the earth ; that at the name of *Jesus* every knee should bow, and every tongue confess, that Jesus Christ is the Lord, to or in the *glory of God, the Father*. Phil. ii. 6, 12. This exaltation Paul names inheriting, as the *Son of God, the Nazarene*, according to psalm ii. 8. Thou art my Son, this day have I begotten thee. This looks back to the *Son of man, Bar Enosh*, in Dan. vii. 13. the *only Son*, begotten by the ANCIENT of DAYS ; from the *woman*, Rev. xii. 5. in, and by whom, he made the worlds, more properly, the *ages of the restitution or renovation*. The word to make in the Hebrew, and in the Greek, Leusden, Heeser, Gussset, Thomassin, and other skilful Hebræans, admit to signify, to *renew, purify*, and *put in order*, which imply necessarily, that things wanted renovation, purification, and reformation from that state of confusion, uncleanness, and impurity, the transgression of the *cherub* of Ezek. xxviii. the *Nebuchadnezzar* of Daniel ; the *Lucifer* of Isaiah, chap. xiv. and the *Pharaoh* of *Moses*, brought his own great kingdom into. They mean the *same head* ; and every name is proper to describe his sin by *pride* and *self-exaltation*, with the dreadful consequences of his vast ruin ; of which no more at this time.

pion

pion of civil and religious freedom. A *hierarchy* of two hundred persons cannot be called few. See his *Vindication of Natural Society*, vol. 1, p. 57. This act preceded the *fifth general council* in 553. This was regarded by the *reformers* as so infamously corrupt, that they would not admit its authority in any point of doctrine. *Justinian* was the slave of priests, and, as far as in power, the tyrant over the conscience and faith of believers. We may suppose, that the two prophets who appeared in glory, as witnesses to Jesus, who covered them with *that glory*, went soon into *sack-cloth*, and into the wilderness, by the *second beast* ascending out of the *earth*, (the earthly sense of the letter that killeth) who assumed, as all hypocrisy does, a false face of humility and meekness; for he had *two horns*, like a *lamb*, and spake as a *dragon*. Bishop *Newton* speaks of him thus: The Pope is the *idol* of the church; a private person, without power or authority, till the two-horned beast, or the corrupted clergy, by choosing him Pope, *give life*, and enable him to *speak* and utter *decrees*, and to *persecute even to death* as many as refuse to *worship him*. As soon as chosen, he is clothed with pontifical

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robes,

robes, crowned and placed on the altar; and the Cardinals come and kiss his feet, which ceremony is called *adoration*, as in the medals of *Martin V.* where two are represented crowning the Pope, and two kneeling before him, with this inscription: *Quem creant adorant; whom they create they adore.* I will add under the garb of the hypocritical humility of *servus servorum*, of servant of the servants of God, he becomes the head of the state, as well as of the church; the king of kings, as well as bishop of bishops. *Newton* on the Prophecies, vol. 2, p. 295. If we calculate the 1260 years for the two witnesses in the wilderness, in sackcloth, with the heavens shut from rain, by the date of this fifth general council, in 553. Let it be supposed, that the *spirit of prophesying*, of interpreting the law by the gospel, and the gospel by the law, was expiring towards this time; the end of the 1260 days or years will be in the year 1813, at most. Such was the dismal darkness cast over the law and the gospel, that it represented the days of *Eli*, whose eyes waxed *dim*, he could not see; that is, the priesthood was blind and ignorant, covetous and lewd; the word of the Lord was *precious* in those days, there

there was *no open vision*, when *Samuel* was called to be the *lamp* of the *Lord*.* 1 Sam. ii.

13,

* This time was about 440 years from the going out of Egypt. The true sense of the *Mosaic dispensation* appears to have been in a manner lost, and buried. About the same period it may be proved, that emperors and councils had destroyed both the law, the prophets, and the gospel. The first eastern general council in 325, composed the Nicene Creed against *Arius*, when Bishop *Bull*, the champion of that creed, admits, that the fathers preceding were all of his sentiment. They were therefore more likely to know the truth than their successors. The second council of *Constantinople*, in 381, condemned Heretics. Who were the Heretics? most of them the *Dissenters* and *Protestants* of the time. The third of *Ephesus*, when the doctrines of *Nestorius*, *Pelagius*, and others were condemned unheard; for they had no advocates, no proctors or doctors, in 431. *Nestorius* was patriarch of *Constantinople*, in 429, and denied two natures in *Christ*. *Pelagius* denied *original sin*, and placed, doubtless, too much in man's power, in the year 415. He was probably driven into this error by the violence of *Austin*, who describes this sin in such dark and horrible colours, as if with *Patricius*, who lived in 195, he had thought, as the other did, that *Man* was the *production* of the *Devil*. Extremes will, I believe, be ever found erroneous. The fourth of *Chalcedon*, which condemned the decisions of a former council, in 451. Council against council began very early. The council of *Ariminum*, with 600 bishops present, with the councils of *Seleucia* and *Sirmium*, decreed

13, 23—iii. 1, 2, 3. Such was the dark and corrupt state of the church at this time, that in fifty and six years after, came forth the *Pope*, the universal bishop and monarch over emperors, kings, and people. Then came a long farewell to the liberty of prophesying, or interpreting the will of God by its own au-

in favour of *Arianism* against the council of *Nice*. The fifth general council of *Constantinople* condemned the errors and works of *Origen*; but a small council at *Sirmium*, called *factious*, by ecclesiastical Historians, had proscribed his works, in 337. How the excellent *Macarius* escaped I know not. Let the learned read the sentiments of the judicious *D'Aillé de usu patrum* concerning *Origen*, with *Erasmus*, Bishop *Huet's Origeniana*, and *Fortin's* Remarks on Ecclesiastical History. As this father was among the little band of *merciful* doctors, who believe, as *Moses* taught the Israelites the name of *Jehovah*, *Jehovah*, *El Channun*, God merciful and gracious, long suffering, keeping mercies for thousands, forgiving iniquity, transgression, and sin, and visiting the sins of the fathers upon children, and children's children, unto the third and fourth. Here judgments cease and mercy reigns alone. *Exod. xxxiv. 5, 9*. So hateful was *Origen's* name, that one man swore he went down to hell, and saw this wretched man covered with flames and confusion. This might be the man that carried the *Papal thermometer*, to measure the heat of the *purgatorial* fire, eight times fiercer than our culinary, as some of their writers affirm.

thority :

thority : then was fully taken away the peace, union, and *thanksgiving* enjoined by *Paul* for *all men*, in consonance with the voices of angels from heaven, at the birth of *Jesus* : Glory to *God* in the highest, and on earth peace, good will towards men. Ecclesiastical *Nimrods* rose every where, and became mighty hunters after the lives of Heretics, and their property, who were often in the right, and always better than their persecutors and murderers. If Heretics, or disobedient to rebuke and admonition from the brethren and rulers of their assemblies or meetings, the Lord says, let him be unto thee, as a Heathen and a publican. Matt. xviii. 17. Not a word of persecuting and destroying, but avoiding his company, as an evil man. The same rule of conduct *Paul* advises in Rom. xvi. 17. " I beseech you, brethren, *mark* them that cause divisions and offences, contrary to the doctrine ye have received, and *avoid* them." Again, " I write to you, that if any one, called a *brother*, be a fornicator, or covetous, or idolater, or a slanderer, or a drunkard, or an extortioner, with such an one, no not to eat." 1 Cor. xv. 11. He gives another point of advice : " If any man obey not our word by this epistle,

tle, *note* that man, and have no company with him, that he may be *ashamed*. Yet count him not as an *enemy*, but *admonish* him as a *brother*." 2 Theff. iii. 14, 15. In the last instance of the Corinthian, who had, according to the most licentious and corrupt manners, *proverbially* infamous, commerce with his *step-mother*, the apostle delivers him over to *Satan*, for the *destruction* of the *flesh*, that his *spirit* might be *saved* in the *day* of the Lord Jesus. 1 Cor. v. 5. In the time of suspension, a *temporary* excommunication, he says, sufficient unto such a man, is this rebuke inflicted by many; but now contrariwise, ye ought, brethren, to forgive and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore I beseech you, that ye would confirm your love towards him. 2 Cor. ii. 6, 7, 8. This was all the discipline our Lord left to his people or church: the *civil* law and its *magistrates* kept their province, functions, rod, and sword, as they ought, till by degrees sacerdotal power swallowed up all power, as *Aaron's* rod swallowed up the rods of the magicians and forcerers, in a far nobler sense. Exod. vii. 12.

Open

Open now your gloomy gates, ye *inquisitorial prisons*; disclose your dark dungeons; bring out all the instruments of tortures and death, to the glory of God on high, and of peace, good will on earth. How much blood has been shed within your solemn walls, ye meek, humble, and merciful judges, in your private courts, for more than five centuries, both of Jews and Heretics? These last are easily found, or made. I pass over the lesser inquisitions of episcopal prisons or bastiles, which are not abolished to this day, nor did they expire in a *Laud*. To return. As the two witnesses are yet in the wilderness, in sackcloth, with heaven shut from rain, during their banishment from all churches, save the *Philadelphian*, ever having *little* strength, yet never denied his *name*. What name has *Jesus*, but that which angels, who knew it best, proclaimed from heaven, and worshipped the *first-born* in his birth into the likeness of the *flesh of sin*, the *one sin* of *Adam*, in Paul's words." Rom. viii. 3—v. 14, 21. Was he a lamb on earth, when suffering insults, mocking, spitting on, smiting on the cheek, carrying and sinking under his cross, and in the bitterest part of those unparalleled afflictions, closing his

his innocent and beneficent life with that spirit of invincible love towards his enemies, his murderers, his own subjects, the Jews, and Roman Gentiles; "Father forgive them, for they know not what they do." Luke xxiii. 34. Is this same *Jesus re-ascended* where he was *before*, and clothed with all power in heaven and earth, above the reach of all injury and suffering, changed from the Saviour of the world, into *Apollyon* and *Abaddon*? The Lamb of God, whom the *evangelical* herald, the *Elias*, who was to come, proclaimed, as taking or bearing away the sin of the world, is he become the *lamb-dragon*, the *second beast*, to condemn the world, and to prepare endless miseries for the greatest part of men, instead of *stripes few*, or *stripes many*? and even to *Babylon*,* let her prove the church of *Rome*, or the

* *Babylon* has *Mystery* written on her forehead; is called the great city, and so is *Egypt* spiritually: in the *streets* of the *great city* lie the bodies of the two witnesses slain. Rev. xi.—xvii. 5. One principal reason for affixing to the *Papal church* the name of *Babylon*, is, that the *blood* of the *prophets* and *saints*, and of all slain in the earth, was found in her. Rev. xviii. 24. This is partial and false. Was not *Babylon* before *Papal Rome*? Idolatry is supposed first set up at *Babel*; and I have no doubt that it began in the

the *whole creation* in bondage to *corruption* in *Paul's* larger view ; it is said of *this great*

the confusion of tongues, when before the earth was of *one lip*, or confession of *faith*, not yet lost. Read the Apostle, chap. xi. to the Hebrews, where prophets and saints were persecuted, afflicted, and slain with the sword. Was this blood shed in *Rome*, or in *Babylon of old time*, considered as a city ? The city of the nations, tongues, peoples, and languages is the *great city* of the world, where they are found. *Jerusalem* shall have her claim to part of *this whore's cup of blood*. Let the Lord and teacher of Paul and John be witness. “ Fill up the measure of your fathers, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous *Abel* to the blood of *Zacharias*, whom ye slew between the temple and the altar. Matt. xxiii. 27—xxxix. *Jerusalem* below, in the apostle's judgment, comprehends the whole world under bondage and captivity to death. Gal. iv. 25. Did the Hebrew women only bring forth children under the sentence of toil, diseases, and death ? Is not the whole world as *one man*, and *one woman* before God ? Has he not made of *one blood* all nations of men to dwell on the earth ; and hath determined the times, and the bounds of their habitation, in *Paul's* eloquent address to the Athenians, in the great judicatory on *Mars's Hill* ? Acts xvii. 28, 32.—And the same Paul has told, there is *one blood* of righteousness that shall redeem all nations out of the blood of *Adam's* sin and death, into *life* and *immortality*. Rom. v. The whole chapter bears one testimony to this great council of divine love and mercy.

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city, which has shed the blood of prophets and saints, and the servants of God : Give to her as much as she has given to you, and *double* to her *double*, according to her works. In the cup she has filled, fill to her *double*. Rev. xviii. 6, 7. A greater judgment is here inflicted, which is limited to a two-fold torment and sorrow. Verse 7. Bishops *Warburton* and *Hurd* may deceive themselves and the world, by throwing off the cup of fornication and sorceries to *Papal Rome*, when every establishment of religion has drank of that cup, and drinks of it to this day. Let me subjoin as an awful caution, that greater condemnation frequently mentioned in Revelation : " Mercy will soon pardon the meanest man, but mighty men shall be *mightily* tormented and smitten." Wisd. vi, 6. Whether this distinction be found in riches, and power, and understanding, or in all three combined, that branch of our Lord's legislation will be exacted : " Where much is *given*, of him much will be *required*." Luke xii. 47, 48. To return. We know that the time, in which the church moves, is past three o'clock : 750 years out of one thousand of this sixth day, or chiliad, bring us to the *second evening*, being three-fourths of *twelve hours* ;

hours; the time, which the master of the temple fixed to its day. About the year 1755, the church appears to have passed into the second evening; and the *great earthquake at Lisbon* seems to be one voice from heaven, about the time that the *feast of tabernacles* would have been celebrated under the *law*. There is no fraction of time, in the *months* and *years* of Moses: our Lord took the life of flesh on the fifth day of *Moses*, the first day that *animal life* appeared, in the two elements of *water* and *air*. All life that fell under death must be renewed in him, as the centre of union. As I must shorten this part, no more shall be said at present. The heavens are yet shut, the two witnesses are still in the wilderness, and in *sackcloth*, or the *dark livery*, which the ministers of the *killing letter* have thrown the law and gospel into. In some part of this second evening, the heavens will open, and the *living waters* (*Dual*) will go out from *Jerusalem above*, from the *lamb on high*, whose *water* and *blood* will be opened as a fountain for *sin* and *uncleanness*, for the *house of David*, and for the inhabitants of *Jerusalem*. Zech. xiii. 1. This prophecy stands at the time, when all the Jews in every part of the

nations in their dispersion, will have the *spirit* of *grace* and *supplications*, or mercies, poured on them, when they shall look upon *me*, whom they have pierced, and mourn as for the only son (*Hajebbid*) and be in bitterness, as for the *first-born*, as the mourning at *Hadadrimmon*, in the valley of *Megiddon*. Here we meet with two characters, *Isaac* and *Jacob*, by way of eminent distinction and glory, with the *emphatic* article *He*, as *Noldius* proves in numerous passages, p. 231. This lamentation was for *Josiah*,* who *disguised* himself, and was killed,

* *Josiah's* name, though the best of kings, who instituted and celebrated the largest passover, signifies that I am the *fire* of the *Lord*, (*Jashheu*) others interpret his name, he shall be *despaired* of; no future hope of good shall be derived from his apparently rash death. At our Lord's death, who celebrated the passover just before with this most ample grace: "This is *my blood* of the *New Testament*, or covenant, which is shed for *many*, for the remission of sins." Matt. xxvi. 28—xx. 28—Rom. v. 15—Heb. ix. 26, 27, 28. Of the *bread*, after blessing and breaking it, he says, "Take, eat, this is *my body*," in Luke xxii. 19. This is *my body*, which is *given* for you, our blessed Lord says in Matt. xx. 28. The son of the *Man* is come to minister, and to give his *life* a *ransom* for *many*. This bread he calls *living bread*, coming down from heaven, in the mysterious gospel of John. The bread
of

killed, after celebrating such a passover as had not been from the days of the *judges*, nor of the

of *life* which I will give, is *my flesh*, which I will give for the *life* of the *world*. John vi. 51, 58. 2. If we take the name of this excellent king, the *restorer* of the worship of God, and destroyer of idolatrous abominations, from *Jaash* to *despair*, or lose all hope, as some think this name mystically and typically imposed, we shall find both parts fulfilled in his *antitype*, JESUS, *king of Israel*, disguised in the *form of sinful flesh*. I am come to send *fire* on earth, what will I if it be already *kindled*? Luke xii. 49. Every one shall be salted with *fire*, and every sacrifice shall be salted with salt. Mark ix. 49—Levit. ii. 13. Our Lord explained the mystery of the salt of the law, when he sent the *holy spirit* in the *truth*, on the heads of the 120 at pentecost, crowning them with his pure gold, tried in his heavenly fire, when he kindled in the living temples of their *earthly vessels* the perpetual fire of his *new altars* within them, not without, as under the law. And in this first baptism, this cleansing by fire as a *dove*, he made that of the kings and first-fruits, the earnest and promise of the same inestimable grace to be poured out on all flesh, in the great day prepared for the nations and peoples at large. Yet when this spiritual *Josiah*, king of *Israel*, perished on the cross, just after his own passover, his disciples and others despaired, and prepared spices for his burial, as their last act of love. We trusted, that it had been he, who should have *redeemed Israel*. Luke xxiv. 21. Not even the beloved disciple John, to whom Jesus
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the kings of *Israel*, or kings of *Judah*. 2 Kings xxiii. 21, 22. During the time of the two witnesses banished into the wilderness, and in sackcloth, no true knowledge of the good message in Jesus can be found. This appears to be the *famine* threatened by the Lord under the gospel: "I will send them a famine, not a *famine* of *bread*, nor a *thirst* for *water*, but of *hearing* the *words* of the *Lord*, that is, the true interpretation of the prophets, or explainers of the law. They shall wander from sea to sea, and from the north to the east: they shall run to and fro to seek the word, and shall not find it. Amos viii. 12. The famine of bread, by shutting the heaven from rain, the prophet says, is not meant in this place. The *second* *beast*, the lamb-dragon reigns every where: neither the law, nor the prophets bear witness to *Jesus*, yea, yea, not yea and nay: and this has been and will be to the end of the testimony of the two prophets. The *slaying* of the *prophets* will not be any persecution of a church, or churches, as many think, but a general state

on the cross commended his mother, seemed to have a hope left of his resurrection and subsequent glory.

of

of contempt and unbelief of Revelation, expressed by peoples and tongues, and kindreds and nations, sending gifts, rejoicing, and making merry, because the two prophets, who, in *sackcloth*, under *Paul's* letter that killeth, tormented, are slain, and their bodies, *their writings*, bearing testimony to *Jesus*, as *Moses* and *Elias* did to his *one name* on the *mount*, being glorified by him alone. The days of *this last apostacy* are but in embryo, not in full strength yet, but is growing fast, as the Bishop of Llandaff says, among the great and opulent, while *David Levi* laments in his last publication, that the Jews begin to be infected with infidelity, and read the writings of the most bitter and malignant modern unbelievers. Bishop *Newton* supposes, that the *last persecution* is not yet come, though so many horrid massacres have been committed by the *second beast*, the *lamb-dragon*, probably coming up under Justinian in 534, and growing in savage power, lies, delusions, and lucrative superstitions and idolatry, from that time to this day, in a vindictive, persecuting, and barbarous spirit, covered over with the deceitful mantle of hypocrisy, obtaining his kingdom, as Daniel foretold, by flatteries, and corrupting
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ing and hardening such as do wickedly, by a price fixed for every crime, and such crimes too, as under *Moses* would have been sins unto death, that is, *no fine or mulct* could be accepted at the altar for them, but the offenders must die by the *civil law*, which Paul calls the *sword*, the *wrath*, and the *judgment*; which priests denominate *damnation*, as they seem ever desirous of inflaming and stretching necessary penalties and judgments to their own unmerciful ideas of the most gracious and merciful God and Father of a beloved son, his full and perfect image. Laws and magistrates are the best preceptors for a *nation*, and hold the rod of discipline, and the sword of vengeance for purposes necessary. The legislation of Christ rises superior, and is not satisfied with *negative* goodness of doing no wrong to man, in his life, reputation, property, or family, but demands the *positive* and greater virtue and morality of doing good for evil, of forgiving injuries and debts in our Lord's prayer, which is repeatedly heard in public, and seldom reflected on in our closet, or on our pillow. A man may be a very good subject and member of society, (as *Soame Jenyns* observes in his *Internal Evidence of Christianity*) and yet

yet be far short of a real Christian. When the Papal power by degrees wrested the *political* institutes of professing kingdoms out of the hands of the kings and rulers, they enacted laws wrote like *Draco's*, in blood, greatly inferior to the justice and lenity of Moses.* To return. Somewhere in this second evening,

* I shall adduce a few instances from the Jewish Code, taken from my sixth letter, in answer to *Thomas Paine*, published in the *Morning Advertiser*, in January and February 1795. " In the seventh instance, where can be found one system of civil and religious laws and statutes, given at one time, and by one man only ; in which so many veins of beneficence and merciful attention to the four most exposed and neglected states of human society, run through every part, I mean, to the poor, the widow, the orphan, and stranger within their gates? in which there were no infamous punishments of public whipping through the streets, and other barbarous treatment, for small offences, which tend more to harden the delinquent, and to render his return more difficult to better conduct, and the hope of future regard in society. Whoever limited stripes to *forty* at the most, lest thy brother should seem *vile* in thy sight? to which every one was *equally* subject in their courts of judicature, even the *high priest*, (so the Rabbies say) as well as every inferior Israelite, for such offences as called for this rod. There were no titles but those of the *first-born*, and of the *priests*, their representatives, elders of the tribes, and elders of families,

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and

evening, *Zechariah's* living waters will flow,
after the same parallel of time that *Elijah*
shut

and of civil officers temporary, by succession and rotation, as sheriffs among us, such as *Harrington* would have the members of parliament to be. But a lucrative branch of trade, all corporate bodies know, is best conducted by exclusive privileges and monopolies, secured by qualifications, which shut out great talents and integrity, if such can be found in persons of small fortune. Again. Who forbid imprisonment for debt? not punishing misfortunes as crimes, judging poverty a cup bitter enough in itself; and even under servitude, in which *debtors* were to *work* for their creditors, with their wives and children; they had their maintenance, as Negroes have under *Christian* masters, mostly *tyrants*. Their debts were remitted at the sounding of the *trumpets*, at the commencement of every seventh year. The spiritual and exalted sense of the sabbatic years were explained by me in a large tract now out of print, published in 1760. This relief, however, Negroes have not, in seven times seven years. Let the *Egyptian*, *Græcian*, and Roman laws, produce such alleviations of human misery. Their laws were fully displayed in letters addressed to Lord *Beauchamp*, in the Public Ledger, some years past, when some motions were going forward, as there have been since by *Earl Moira*, to little effect. This relief did not depend on the accidental marriage of an emperor, king, or prince, after years of pining in prison, forgot by former friends, and lost to their families and the public. It was reserved for Christian kingdoms to reverse such milder laws, and
for

shut the heavens, as most writers justly, I believe, refer to that prophet in the days of the

for ecclesiastics to invent and support a new kind of prisons; it was left for such hypocrites who may pray their *Ave Maria*, and repeat *Pater noster*, as often as Monks and Nuns do; “*Our Father, forgive us our trespasses, our debts, as we forgive our debtors.*” Here the blessed *Jesus* turned the eyes of his subjects, his people, (so Christians call themselves) to the law, for a lesson of humanity, and a remembrance of gratitude for their far greater debts forgiven by mercy, in the faith of their Redeemer. Commerce had not petrified their bowels; avarice had not justified the *stealing* of men, as Christian states have done. No, it was death to practise that *infamous* traffic on *Ham’s* degraded posterity, who are to be miserable under Christian tyranny in this life, to prepare them for endless misery in the next. *Servant of servants* is a more disgraceful bondage, but not to be perpetual, though ten thousand divines and doctors should say, what too many have done. Moses annexed another act of mercy to dismissal from servitude. “Thou shalt not let him go away empty; thou shalt furnish him liberally out of thy flock, thy floor, and thy wine-press; thou shalt remember, that *thou* wast a *bondman* in the land of Egypt, and the Lord thy God redeemed thee; therefore I command thee this thing to-day. The whole passage is beautifully pathetic. Deut. xv. from ver. 7 to 15. To this prohibition of imprisonment for debt, may be ascribed the greater population of the Jews. Thousands in this kingdom, and in other kingdoms dread to marry, for fear of a future prison; it

the great revolt to *Baal*. The *second beast* has been worse than that false God; for a *lamb-dragon*, (a compound of *pretended meekness*, and a *real savage*) is that strange system of false doctrine, which makes *all the world* wonder after the beast, and his lying prophets. Revel. xiii. 16. In the great departure, at the end of *Elijah's* mission from the Lord, we may perhaps see a prelude to the rapid spread of infidelity in this second evening. Seven thousand, (not one, however, seen by the prophet) are but a small number, compared to seven millions, the least computation for that

may be for a great, perhaps, the greatest part of their lives. Again. Who secured the peace and happiness of parents, in their most tender feelings, and the honour of family connections, from the power and seductions of rich and other libertines, in compelling marriage, or a dowry to the injured female? Political and ecclesiastical legislators have combined to annihilate this statute for an injury far worse than a theft; yet what unequal penalties exist? The great and rich in church and state, have been so far wise, as not to make a rod for themselves. The many, many distressed hearts of parents and near relatives mourning at this hour in the Christian world, furnish a picture of too dark colours to dwell on. Let the female part of the creation say, at least, under Moses we should have found a *protector*, or an *avenger*.

people.

people. The last thing most observable in his ministry is, that, just before the rain succeeds, the prophet put his face between his knees, and bid his servant go *seven* times ; and at the *seventh* time, he saw a *little cloud* out of the sea, like a man's hand. Tell *Ahab* to go down, lest the waters stop him. *Ahab* is a *mystical* name, prepared in what is good, to signify the *brother* made a *father*, and is found in *Joseph*, the *beloved* of *Jacob* ; who was to his own brethren, and to the Egyptians and nations around, *Abrec*, a *tender father*, and a *forgiving brother*, (both precious characters, much wanted in the world) and so was he proclaimed. The *great rain* runs to *Jezreel*, the *seed* of *God*. That the water figures the divine Genesis, may be seen in *Vitringa*, l. 1, c. 12, p. 165, and my *Temple Service*, p. 118. But I say more, it is no living, or running water, no *second figure* of a *first figure* ; no sanctification ever seen by the eye of man, or done by the solemn gravity of priests and ministers ; no *seed of fire*, like the mustard seed, in our Lord's words, growing to a tree, is the object of vision, but known by *faith*, and its *life* in the *earthen vessels*. Matt. xiii. 31. The day of mocking and derision is already come forward :

ward: the two prophets, when coming into *white rayment*, out of the sackcloth and dark clouds of Mount *Sinai*, will excite universal laughter, as is shewn in Rev. xi. So much will the wisdom of God appear foolishness unto men; and their wisdom, which is real folly, will deceive this *age of reason, philosophy, and infidelity*. The slaying of the witnesses is drawing near, and appears to carry marks of time between this and 1805, for a reason which I will endeavour to give in another part. But it may not be unprofitable to some to remark what Bolingbroke has said, to check, if not more, the insolence and vanity of human reason. "What finite understanding can *judge* the *workings* of an infinite mind?" This is a sharp arrow from the hand of a friend to infidelity; and what, if reflected on, might somewhat repel the pretence of rejecting revelation in the whole of it, because much of it is not comprehensible to our imperfect reason and faculties. Bacon, Newton, Boyle, Locke, Hartley, Cheyné, Haller, and many others have thought the same of the workings of an infinite mind, and yet have bowed their reason to Revelation, p. 12 of my Preface to the Dialogue to the Jews.

This writer may chastise the petulance of many, by substituting *Deism* for *Atheism*. Some men have run into *Atheism*; and for fear of being imposed on by others, have imposed on themselves. We may think freely, without thinking as *licentiously*, as *divines* do, when they raise a system of imagination on true foundations: or, as *Atheists* do, when they attempt to demolish the foundations of all religion, and reject (moral) demonstration. Vol. iii. p. 343, quarto edition. For my own part, I believe with *Hobbes*: "When reason is against man, man is against reason." When religion appears to be man's enemy, he will turn its enemy. I think, therefore, that the *necessarian* scheme, chiefly promoted by Dr. Priestley, appears to have two designs, to render man inculpable for bad actions, and laudable for his good. It is, he says, necessary to study it early in life; perhaps as soon as the alphabet is learned. And as I said in my letters to him, to spend years in perplexity, doubts, and disputations. Liberty and necessity seem just as opposite as *motion* and *rest*.

Second

Second Sign of Time from the flowing of the Water and Blood out of the pierced Side of our Lord, in the Second Evening of the Sixth Day of the Week, anticipated for his Crucifixion and Death, between the Third and Sixth Hour of the Day.

OUR Lord expired at the ninth hour, or three o'clock : 750 years of this sixth day, or chiliad, bring the church to the ninth hour, by allowing twelve hours to the day, mentioned by our Lord, in which *our High Priest* alluded to the temple service of *his Father's* house, and to the Hebrew day, and the opening the gates for the sacerdotal functions at the altars of brass and gold, at six in the morning, and shutting them at six in the evening, when it was called *night* ; though, as to the light and sun's course, it was not night. John xi. 9. Hence the shedding of the water and blood of the *true lamb* of God, (spoken of with such exultation by John, the beloved disciple, and by him alone) must have been in the *second* evening. This water of *life*, and this blood most precious flowed from the *true* laver,

laver, and from the *Holy of Holies*; for the temple of glory was *bid* beneath the goat, or man of sin; in which he appeared, suffered, died, and rose, having transmuted *corruptible flesh* into spirit; the *body of death* into *life and immortality*, and the *body of our humiliation*, in the apostle's words, into the *body of glory, incorruption, power, and splendor*, in his own self, and by his own almighty and concealed Deity; * for the *Ancient of Days*, and the Son of

* The chain of the three worlds, called *emanation*, creation, and formation, were united in this *Abi gned*, father or fathers of the mediatorial æons, or ages; which began in the fall of the *cherub*, and will finish in the *restitution of all things*. *Abi gned* properly signifies the fathers of the time testified, or defined, as *Gusset* proves, in *Comment. p. 589*. The time limited and pre-ordained, may be seen in the seven sabbatic years, concluding in the *octave*, or fiftieth year of the *Jubilé*. *Abi gned*, father of the age, in *Isaiah ix. 6*, would be the same, had he been called *Abi gnolam*, as *gned* and *gnolam* are used synonymously; or, what is very common in the Hebrew, by the mode of *hendiadys*, two substantives signifying the same thing. The Lord is king for ever and ever, in *psalm x. 16*. *Gnolam vagned*, in *psalm cx. 8*. These terms are changed in their order, *lagnad légnolam*, and translated by *Bythner*, in *Æternum*, in *Seculum*; by which it appears, they are used in the same meaning of a limited time, though not perfectly ascertained. When the Jews pretend to say, that

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abothenu

of *Man*, or the *seed* of the *woman*, were made *one person*, as *Daniel* shews us in chap. vii.

13,

abothenu, our fathers, have the *jod* inserted for the smother sound, they deceive and impose on Christians. The true reason is, that all created intelligences are necessarily *brides* of the *Supreme God*, whose more spiritual perfections penetrate into the vessels, temples, bodies, (or call them by any other name) by *influx*; the lower, by immutable order, receiving from the superior, and then giving downward to whatever creatures of all kinds can receive beneath. They take, therefore, a feminine termination towards their *bridegroom*, and their husband, *Baal* and *ish*. Isaiah liv. 5—Jer. xxxi. 32—Hos. ii. 2, 7, 16, and downward are *abinu*, our fathers communicating their riches by effluxes from themselves. The great images, or *ectypes* in creation or generation, are given in *fire*, *light*, and *air*, permeating all inferiors, as *nekubbah*, the vegetable, sensitive, animated, and rational beings in their bodies, or individual vessels, are subject to their perpetual influx, or *immanation*. On this ground, the *cherub*, in Ezek. xxviii. 15, bears the feminine *affix*, according to *Glossius* and *Leusden*. *Moses* uses it towards the Lord. Numb. xi. 15—Deut. v. 27. The reason given for this by *Chifkuni* and *Raschi* cited by *Leusden*, is most absurd, that *Moses* was in such a terror, that he could not pronounce *atta*, but stopped short in the word. *Leusden* says, that *Moses* addressed God, rather the *Lord*, partly in the feminine, and partly in the masculine gender. The *cherub* is not feminine, because the king of *Tyre*, (the rock) was immersed in pleasure, softness, and luxury; but because
this

13, and *John*, the *gospel-Daniel* exhibits *that*
union from old time, from the days of an age ;
 a period

this great king, wiser than *Daniel*, that sealed up the
 sum of wisdom, and perfect in beauty ; who had been in
Eden, and in the mountain of God. This grand description
 of the *covering cherub* signifies no more, as many say, than a
 man clothed in purple and fine linen ; and then was only a
splendid beggar, not equal to a lily of the field ; nor more
 than *Solomon* in all his glory, borrowed for his wants, was
 in the judgment of a greater than that figure and shadow
 of the Lord. The truth is, this cherub, who was perfect
 in the day of his being created, was then the bride of God ;
 and by pride and self-glory began the first divorce from the
 Superior Spirit, and the incubation and covering of his
living lights and glories of his sovereign perfections. In
 him begin the deep sense of the *great whore*, and all the
 branches of apostacy and departure from the Lord, at
Babylon of old time, before the *shadow* of it was set forth
 in Gen. Behmen in his *Aurora* ; *Poirett*, in his *Œcono-*
my of Divine Grace ; Dr. Henry More, Bishop Rust's
Lux Orientalis, Fludd's *Mosaic Philosophy*, Cheyné's
Philosophical Principles of Religion, Ramsay's *Philoso-*
phical Principles of Natural and Revealed Religion, and
 the Hebrew writers on the *Seven Kings* that reigned in
Edom, before there was any king in *Israel*. They speak
 clearly of the *fallen materiality* of Lucifer, or the cherub's
 kingdom, sunk and bound up in hardness, thickness,
 dark and cold chains of adamantine compaction ; in the
 whole system, planets included ; which no power but di-
 vine can unlock, dissolve, purify, and reduce to the *sea*

a period concealed in a manner Micah v. 1.
 2. This truth was well known to the Hebrew

like *glass*, transparent, mingled with *fire*, from centre to circumference. Of these kings *fallen* with *their vessels*, and all their wonderful lights, it is said *seven died*, but the eighth *Hadar* died not, but raised up and restored the *seven* who were dead. These are mentioned in the revelation of John, chap. xvii. *Seven* heads are *seven* mountains, on which the *woman* setteth, called *Mystery, Babylon the great*, the mother of harlots, and of the abominations of the earth. This is the *cherub* cast out of the *mountain* of the Lord, in Ezek. xxviii. and taking three names, suited to his miserable fall and loss of his *bridal glory*. *Nebudchadnezzar*, tears, groans, or sorrow of *judgment*, king of *Babylon*, *confusion*, over whom *seven times* must pass in his bestial degradation. Dan. iv. 16. *Pharaoh*, having caused nakedness, king of *Misrajim*, compaction and condensation of *matter*; in the *Lucifer* of *Isaiah*; how art thou fallen, O *Irradiator*, *son of the morning*, the central *fire* and *light* of his vast empire. He meets us in *Ham*, the *man of wrath*, under a two-fold degradation, *servant of servants*. When the *Devil* (in his changed name) said to our Lord, "All these things will I give thee," when he shewed him all the kingdoms of the world, and their glory; for unto me it is delivered, and unto whom I will I give it. Matt. iv. 9—Luke iv. 6. Our Lord did not charge him with falsehood. Paul calls *Satan* the god of *this age*, not *world*, as the apostle knew, that he, for the time, must try all, as he tried our Lord, by the riches, the power, and glory of the world; or, in the words of John, by the pride of life,

brew church in their days of holding the key of knowledge, and soon lost to the Christian church

life, the lusts of the flesh, and the desires of the eyes, which are not of the Father, but of the world *lying in the wicked one*. He is not yet bound in the pit, or abyfs; but as he knoweth his time is *short*, he has the *more wrath*, and stirs up *more wrath*, which is his element and property, in national wrath, in wars, the cause of the most inflamed hatred, and abhorrence of kingdom against kingdom, and of religion against religion, commonly called so, to the joy of the devil and his angels, and the too jull scorn and derision of unbelievers, and one cause of making them such. Let it be observed, that most writers on the Revelation suppose, that it only relates to the New Testament, and the times of Christian faith. It is, however, easy to prove, that it comprehends the beginning, the middle, and the conclusion of the mediatorial scheme. Grotius, with others, have ascribed the Son, the *male*, in chap. xii. to *Constantine*; to whom it has no relation at all. It opens a view of the *first birth* of the *seed* of the *woman*; by whom the *head* of the *angels* cast out of heaven should be subdued: it reaches two and forty æons, or ages back; and the great truth was never declared openly to any by *vision*, but to Daniel and John; though it has been ever a known tradition in the Hebrew church. Dan. vii. 13—Rev. xii. 1, 5—Micah v. 1, 2—Isaiah liii. 8. *Rhenferd* has proved the style, the imagery, the events, and every branch, to have been transplanted from the *oral interpreters* on the law and the prophets; and to have been delivered by Jesus Christ to his beloved disciple, John, whose

church under the four first councils. To return. This *second evening* only remains for the fulfilling of this magnificent prediction of *Zechariah*, so pregnant with the most glorious and most universal blessings. In what part of the three hours of *mystic* time, the *side* of our Lord was *pierced* by the spear of the Roman soldier, (the Gentile) and forthwith came thereout water and blood, is not said. By these two elements of the *new creation*, *real regeneration*, *birth from above*, the *incorruptible seed* of the word, *Isaac*, heir of all riches, he begets man to a new temple, and house eternal from the heavens: these blessed elements of the *new earth* were manifested from the figures of the law, as the *truth* and *spirit* to the *water* of the *laver*, and the *blood* of the *lamb*, *Mas-fa-mina*, *pater-mater*, *iv*, *one*. At this time also, two most extraordinary predictions were fulfilled; the first laid near fifteen centuries before, by Moses in the *paschal lamb*, a bone of which was not to be *broken*. *Exod. xii. 46—Numb. ix. 12—Psalm xxxiv. 20*. The second by *David* and *Zechariah*. *Psalm xxii.*

whose gospel has waters as deep in the mysteries of the kingdom, as even *Ezekiel* himself.

16—Zech. xii. 10. They pierced my hands and my feet. They stand and *stare* upon me. I will add the third and fourth close together. They *parted* my garments among them, and they *cast lots* for my *vesture*. Psalm xxii. 18—Luke xxiii. 34—John xix. 24. They gave me *gall* for my *meat*, and in my *thirst* they gave me *vinegar* to *drink*. Psalm lxix. 21—Matt. xxvii. 48—Mark xv. 23—John xix. 29. They shall *look* upon me, whom they *pierced*. Zech. xii. 10. This has been once done. The second completion is drawing near. Behold, he is coming in *clouds*, and *every eye* shall *see* him, and they also who *pierced* him; and all the *tribes* of the earth shall wail because of him: even so, AMEN. The tribes of the earth are the *twelve tribes* scattered over the world; and who shall mourn, as described in Zech. xii. 10, 14. When the Lord shall pour on them the spirit of mourning and supplication, in the valley of *Hadad Rimmon*, the shouting at the sight of the *feet* of *Messiah*, where he finishes in the seventy *pomegranates*, the seventy nations subdued to his blessed *sceptre*, and universal dominion. Dan. vii. 113—Psalm ii. 7, 8—Phil. ii. 10, 11—Isaiah xlv. 22, 25. Let us remark, that *Pilate* marvelled

led that *Jesus* was *already* dead ; and calling the Centurion, he asked him, if he had been *any while* dead, and knowing it, he gave the body to *Joseph*. Mark xv. 44. As our Lord was dead at the third hour, that of *killing* the *lamb* of the *perpetual oblation* ; his side must have been pierced in the *second evening*. As the exact time has been secreted, it can only be presumed, that the flowing of the *living waters* is near ; and as the mystery, or the mercy opening, will be, that as the *water* and *blood* of the Saviour and Ransomer of all men, followed the spear of his enemy, *Pilate*, the *Gentile*, and *Herod*, a Jew of *Esau's* feed, an *Idumean*, who crucified him by the voices of the multitude, and of the priests, and scribes, and pharisees : so in the great flowing predicted, which the prophet confines to the evening, it appears to be that *extraordinary* mercy spoken of by the prophet, where *Israel*, cast off for her sins and transgressions, is received without the least desert or works. This the apostle calls the time, when *all Israel* shall be *saved*, and represents this return, as *life* from the *dead*, connecting the flowing in of the *Gentiles* or nations shut up in invincible ignorance of their Saviour, that God might have

have mercy upon all, Jew and Gentile, in one act of superabundant grace, through the first-fruits. Rom. xi. 16, 25—xxxiii. In view of this unmerited, yet promised grace, the prophet speaks: "Then will I sprinkle *pure waters*, (dual) and ye shall be clean from all your *filthiness*, and from all your *idols* will I cleanse you. A *new heart* also will I give you, and a *new spirit* will I put *within* you, and I will take away the *heart of stone* out of your *flesh*, and I will give you a *heart of flesh*. Then, to humble the pride and haughtiness of this people, which not *Moses*, or the prophets, could effectually do: the Lord says, "Ye shall remember your own evil ways, and your doings not good; and shall *loathe* yourselves in your own sight, for your iniquities, and for your abominations: not for your sakes do I this, be it known unto you: be ashamed and confounded for your own ways, O *house of Israel*. Ezek. xxxvi. 21, 33. Let this prophecy be compared with the *living waters* of the *evening tide*, and of the *light* then clear, and not mixed with darkness, (Kiphaon) together with the *fountain* opened for sin and uncleanness, and with the spirit of supplication and mourning poured out on all *Israel*,

when they are to *look* upon him whom they *pierced*; all found near together, in the same *prophet*. Zech. xii. 10, 14—xiii. 1, 4—xiv. 4, 10. That these full and extensive blessings are yet to come, is confessed by all; and by the prophets, Isaiah ii. and Micah iv. are limited to the *posterority* or *extremity* of the *days*, not as translated in that vague and indefinite manner, *latter days*, which destroys the precision of the prophets. This second evening* is the *latter part* of the last, or *sixth working day*. Ezek. xlvi. 1. *Paradise* was opened when the *fountain* of *water* and *blood* was opened in the precious side of the *one lamb*, *male* and *son* of the *first year*. I shall adduce two reasons more for supposing, that the *piercing* of our

* Many Jewish writers say, that the sabbatical year expected, will begin in the *evening* of the sixth thousandth year. V. *Windet de Statu Functorum*, p. 144. *Raym Martini* Pug. Fidei. p. 213, 14; and *Rhenferdi* Diss. de *Sæculo Futuro*, sect. 32. *Meuschen* brings a remarkable passage from the *Talmud*, in *Sanhedrim*, fol. 97. *Messiah* will not come, till all the world become *Sadducees*. These days of the Christian world become a great *Canaanitish*, or merchandizing city, full of *buyers* and *sellers*, whose hearts worship gold and silver, will fulfill this *moral* sign of times.

Lord

Lord was in such a measure of time from three o'clock, the *hour* of our Lord's *death*, as to reach no further at most than to 1813. The first reason is founded on the time of *Jacob's* obtaining the *portion* of the *first-born*, (a most horrible fraud and lie, according to the *letter*) but in the *spirit*, as deep a plot of love, and as gracious a deception, as *Joseph* played upon the *guilty consciences* of his *terrified brethren*; speaking *hard words* at first, before he opened his tender, loving, and forgiving heart, and poured the riches acquired by his own affliction, by being *sold* as a *slave*, and afterwards exalted to save the lives of friends and enemies, by his *divine* subtlety. Here I stop, as a parallel of time is where our Lord speaking of the future state of the Jews, says, Jerusalem shall be trodden down of the Gentiles, until the *times* of the *Gentiles* be fulfilled. Luke xxi. 24. The meaning appears to be this: that the Jews shall be cast out among all nations, and continue in that abject state, till the Gentiles, or such parts of them as are called to the *faith*, shall have enjoyed the *same time* for obtaining the *double portion* of the *first-born*, or the lot of the first-fruits, as this people did before. The apostle Paul, to whom the full knowledge of

this mystery, (if it can be called a mystery, after his opening this council of God) was revealed: The time parallel will then expire in this *second evening*, and within a few years, not insisting on exact chronology. Paul has comprised in Rom. xi. these great truths and designs of grace. 1. That God has not entirely cast off Israel, or the twelve tribes, but rejected them for a time. 2. That this rejection, both as to time and to part of the Jews; (for the first believers were Jews) was to introduce a portion of the Gentiles into this extraordinary and peculiar lot of the *Israel of God*, in that distinction given before; *Israel is my son, even my first-born*. Exod. iv. 22. 3. That there is a hope, nay a promise, that all that was ever called *Israel*, collectively considered, shall be finally saved, as subjects to the kings, priests, and first-fruits predestinated, separated, and formed by God for that great end. 4. That the Gentiles called in to fill up, if they run so as to obtain a *crown*, the *high prize* set before them, would become heirs, and joint heirs with the elect, or chosen vessels, made under the law, and be the glorious servants of the *most high God*, under *Jesus*, their head and prince, to bring salvation

vation unto all the rest. 5. The Gentiles are admonished not to boast themselves against the branches, nor ascribe their call to any righteousness in themselves, but to the grace of God only. Lastly. That God had concluded all in unbelief, that he might have mercy upon all, through the *remnant* elected, chosen and found faithful under the law, while all the nations, but the Jews, knew nothing of this gracious council: and that now during the gathering and filling up the *few chosen*, though many may be called, the greatest part of the Jews, and of the nations, are left in unbelief; the Jews, and in total ignorance the far greater part of the nations, that they may receive the mercy of salvation, through those who have been in this life, the humble, afflicted, and despised people, who have been able to forgive, and bless their evil brethren, as *Joseph* before, and as Jesus did on the cross, and will do from his throne, at his second advent. The parity of time is at this day nearly completed, and falls within the *second evening*; in which the fountain of water and blood for sin and uncleanness was opened in the side of *Jesus*, and has not ceased flowing into some vessels, and will not cease till he has cleansed all nations

tions from the filthiness of *flesh* and spirit. This was most probably done so soon after his death, as to be found within this time and 1805. A second remarkable period falls also within a short time after our Lord's death in the *second* evening. The Egyptians had the great mourning for *Jacob*, the father of *Joseph*, their preserver, for seventy days. When this people, (descended from *Mizraim*, son of *Ham*, servant of servants) went up with all the servants and elders of the families of the land of Egypt. They mourned for him three-score and ten days. If we measure these days by their mystery of *Jubilés*, they make 3500 years; and from this patriarch's death, (of whom it was said that in *him* and in *his seed*, all the families shall be blessed. Gen. xxviii. 14) which fell out in 1689, before *Christ*, the 70 *Jubilés* will finish in 1811. At or near this time *Egypt*, spiritually called the *great city* by John, and a figure of almost the whole Gentile world left without the knowledge of God and of his *Christ*, in idolatry and unbelief, will receive the blessing promised in *Jacob*, and particularly mentioned by *Isaiah*. "I will *smite* *Egypt*, and *heal* her: blessed be *Egypt*, my people, and *Affyria*, (a branch of *Babylon*) the

the *work* of my hand, and *Israel* MINE INHERITANCE, chap. xix. 23, 25. This time also falls in the *second* evening, about three parts of an hour from our Lord's death, apparently near the time of *piercing* his side. The Jews mourned for Moses thirty days. In the thirtieth Jubilé from his death came the *prophet*, like unto *Moses*, from their brethren, promised to *fulfil* the *law* with dignity and sublimity of blessings, that as Moses was faithful in all the house, as a servant to the testimony of the things to be spoken of, so Christ as the Son, in whom the law and the prophets were to be fulfilled in his one name, Jesus. Heb. iii. 2, 3—Matt. xvii. 8. Thus the time for the *running* for the prerogative blessing of the gospel, prefigured in the law, which Paul principally speaks, exhorts, and presses believers to pursue after: *Press* toward the *mark* for the *prize* of the *high calling* of God in Christ Jesus. Phil. iii. 14—1 Cor. ix. 24, 27—2 Tim. iv. 6, 9—Heb. xii. 1, 12. This time, I say, at the end of the mourning for Jacob by the Egyptians, and by the families also of his own tribes, meet and finish nearly together in this *second evening* of the *sixth day*. As all the *pre-ordinations* of divine wisdom in

the *times* and *seasons* have been found in favour, and not for the damage and ruin of mankind, we shall find the *everlasting gospel* proclaiming *Jesus* coming to destroy and abolish the house of *flesh* and *blood*, of pain, toil, and death, by *Adam's* transgression, that the *body of glory*, (which Paul calls the *flesh* and *bone of Christ*, the *second Adam*) may succeed the removing *this earthly tabernacle*, in which we now *groan*, being *burdened*, that we may rejoice in the *marriage garment*, *supper*, and *consummation* in the Heavens. Rev. vii. 9, 12—xix. 17, 21—Isaiah xxv. 6, 9—iv. 5, 6.

I shall not waste time in refuting every possible objection. The coincidences and correspondences of *time*, by days, months, years, and by the *evening*, or part of a day, demand sober attention from those at least, who suppose, that times and seasons are subjects of revelation, and of divine appointment. Few can believe them *fortuitous* and *undesigned*; none, who reverence the revelation of the law and the gospel, can degrade them as of no great importance, especially as all preceding times, or ages, have brought to light treasures of grace and mercy, by *Moses*, and the perfection

tion of both by *Jesus Christ*. I write to the serious and the humble in heart, and to some few among the *great and opulent*, who may not yet be infected, in the Bishop of *Llandaff's* words and judgment with infidelity, or a tendency to it. The mockers and scorners of this time form a particular evidence and proof of the truth of prophecy respecting this hour, as *Peter* restricts the abounding of these characters to the *last part* of the *days*, and *Jude* to *Enoch*, who prophesied, both in the figure of his life, his name, his age, and his seventh descent from Adam, of these degenerate days. Behold, the Lord cometh with his holy myriads, to judge all, and to convince and rebuke all the ungodly for their evil deeds, and their hard speeches which sinners have spoken against him. Then he refers to the apostles of the Lord, as having foretold, that in the *last time*, and in *Peter* in the *last part*, mockers should come, walking after their own ungodly lusts, and evil wills. That the great and rapid increase of unbelief has been more singular since half a century, by the writings of Bolingbroke, Hume, Voltaire, and Gibbon, among the philosophical and literary world; and by Paine and his associates among the lower

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classes, most numerous, and most easily seduced by confident ignorance, and superficial declamations. To speak my judgment on the principal causes of this general corruption, I ascribe it to the same root that a more discerning eye assigns to the seventh, the last *Loadicean*, and worst of all the churches, to wealth and luxury, its constant companion. Thou sayest I am rich, and abounding, and have need of nothing, and knowest not that thou art *wretched*, and *miserable*, and *poor*, and *blind*, and *naked*. Rev. iii. 17, 18. Bishop Kidder in his Demonstration of the Messiah, tells us, that the Jews could never bear prosperity. Let us be impartial; let us inspect the families of the great and rich, and see what there is like the *daily cross*, the *self denial*, and the faithful stewardship of another's goods; of daily praise and thanksgiving for what is possessed without toil and labour; and of humility, brotherly love, and condescension to men of low estate, and comforting such as of one family, hope and dignity in the Lord. There are families which possess the subsistence of six hundred to a thousand families, at the proportion of fifty pounds a year for each family, which is a large allowance for manufac-

turers, mechanics, and labourers, in the heaviest parts of *Adam's* sweat of the face; yet by giving a few fragments on particular occasions, mostly ostentatious, and with a trumpet to their alms, they think themselves faithful stewards, by reserving to themselves nineteen parts out of twenty. This falls short of the celebrated *Charles Leslie's Tenth*, to be given by every believer to God, and yet not one in many thinks, that he robs the sovereign proprietor; and less suspects, that he is robbing himself of the only enviable advantage of riches, if there was no other reward than the heart-felt pleasures of relieving the various miseries of human life; in feeding the hungry, clothing the naked, visiting the sick, the prisoner, the fatherless, and the widow in their afflictions. What shall we do avoid the *wrath to come*, said the Jews to the Baptist? "He that hath two coats, let him give to him that hath none; and he that hath meat, let him do likewise; he shall have mercy without any judgment, scourge, or rod whatever. This council was consonant to a common maxim among this people before this great herald's appearance. What is that mercy which delivereth from the *second death*? When one

gives, and knows not to whom he gives. This is the liberal man that deviseth liberal things, and by liberal things shall he be established. Isaiah xxxii. 8. It is the distinction which Paul makes, between the just and the good man. Rom. v. 7. By the *wrath to come*, they meant the *second death*, a term known among them, as worse than the *first* which all die; they never thought of *endless miseries*, but of a judgment comparatively severer, as our Lord speaks of the condemnation of *Chorazin*, *Bethsaida*, *Capernaum*, and that of *Tyre* and *Sidon* in the day of judgment, and which he intends by stripes *few* or *many*. Matt. xi. 21—Luke xii. 47, 48. The love of money is the root of all evil, injustice, oppression, and cruelty. Covetousness is idolatry, in the judgment of Paul, and of his great teacher, Jesus Christ. He struck at it in his first messenger, John the baptizer with water. He slew *this greedy beast* with his own baptism of heavenly and everlasting fire, at Pentecost; and killed it in three thousand, by the *same sword of fire* at Peter's one sermon. Acts ii. 41. This was the seal of the *living God*, the great fountain of *living fire*, which none can kindle but the *Son of the living God*; and none
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can extinguish, when he has kindled it in *his temples*, where *his life* is manifested in a *mystery*, a hidden way, even in our *mortal flesh*;^{*} for we have this *treasure* in these *earthen vessels*. *Paul*. 2 Cor. iv. 6, 7, 10—Matt. xiii. 44—1 Cor. ii. 6, 7. To return to the *times*, our Lord, when he was inquired what should be the sign of his presence, and of the consummation of the *age*, he answered: "Take heed, lest any one deceive you," mixing, as supposed, many events peculiar to the approaching destruction of Jerusalem; he says,

* Learned men may see the same truth supported by experienced believers, in chap. v. of *Cudworth's Intellectual System*, and in his *Union of Christ and his Church*; in *Dr. Henry Moore's* edifying comment on this text. Though my *outward* man perish, (corrupteth) yet my *inward* man is renewed day by day, that is *continually*. The apostle knew, that his Lord was working in a *mystery*, a secret way, with the fire of his inward altar, consuming the *victim*, the *oblation* of flesh and blood of corruption, and renovating his own *new image*, from himself; making him *bone* of his *bone*, and *flesh* of his *flesh*, which would never feel death or dissolution. The gospel was not yet reduced to a system of moral duties only, but of *divine powers* re-implanting; by which *love*, in all its beautiful branches, springs and spreads itself to the fullness described by Paul, in 1 Cor. xiii. the whole of it.

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“ There shall be wars and rumours of wars, famines, pestilences, and earthquakes, in divers places ; but the end is not yet ; for the gospel (good message) shall be preached in all the earth, for a testimony to all nations, then shall the end come. Matt. xxiv. 14—Mark xiii. 23.

This testimony of the *gospel*, as the last annunciation of *Jesus* in unison with the voices of heavenly heralds at *his birth*, must bear his name, that the beginning and conclusion may be consonant to one great and immutable truth, promised to Abraham, and proclaimed by the law and the prophets. *Paul*, as an apostle and prophet, (for he sustains both characters) gives witness to his name, as yea, yea, not yea and nay ; for in him all the promises of God are yea, and in him *amen*, true and immutable. 2 Cor. i. 19, 20. What gospel was preached to Abraham in this apostle's words ? The scripture foreseeing that God would justify the nations by faith, preached before the good message to *Abraham*, that in thee all the nations shall be blessed. Gal. iii. 8—Gen. xii. 3, 18, 19—xxii. 18. Will it be necessary to affirm, that *Ismael* his son, by Hagar,

Hagar, must have a portion of his father's goods? That his sons, by *Keturah* must share somewhat of their father, *beir* of the world? and must his son Isaac's son *Esau*, instead of any *small lot* in his generator's possessions, inherit miseries instead of blessings? Yet these horrible things have been said for fifteen centuries; and excepting a few witnesses, reprobated as *merciful doctors*, from *Austin*, the *cruel father* of infants, to this day, these things are said by men *learned* and *unlearned*, who ascend the back of the *second beast*, with two horns, like a *lamb*, and make him speak like a *dragon*, and proclaim him, as if this was the *lamb* of *God*, that taketh away the *sin* of the *world*. This is the *abomination of desolation*, or the doctrine that lays waste the earth, introduced into the *temple* of the Son of *God*, who gave *himself* a *ransom* for all *men*: it is what *Daniel* was enabled to foresee and predict, from the time that the *daily sacrifice** shall be taken away, to

* When the true sense of the *perpetual oblation* of the *LAMB* was taken away by false prophesying, that is, a corrupt meaning imposed on it; the *key of knowledge* is then said to be lost, or removed. I have shewn in the explanation of the *daily service* of the temple, published in

set up the *abomination that maketh astonished*, shall be a thousand, two hundred, and ninety days. The last number of this beloved pro-

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1767, that by the *unity* of that ministry, and by the *consent* of the ancient Hebrew commentators on that magnificent service in its six branches, the whole world of *seventy nations* was represented at *that altar*, as well as the tribes of Israel. The *Papal* power took it away by *Justinian's* Edict, in the year 534. When the *Bishop* of Rome was declared *head* of all Bishops, by the Emperor, as Bishop Newton on the Prophecies has produced his edict. As the *exclusive predestination* was in full strength and currency at this time, it took away the *lamb of God*, and brought forward the *second beast*, with all the abominable persecutions to support his savage power in the church; if 1290 days, a year for a day, be measured from 534, it expired in 1794. The *Papal* power may fall like a *dragon*, with its mouth full of blood, yet by every appearance in sacred writ, it will never rise more. From the two witnesses slain, and *their bodies* lying unburied for three days and a half, at the expiration of 1260 days, or years, no persecution need to be dreaded. A spirit of mockery and unbelief seems more the view of John, than any sufferings and persecutions, as Dr. Gill and others apprehend, from the revival of popery. Can mockers and scoffers abound much more than in this *last part* of the *three days*, as pointed out by the apostles. 1 Peter and Jude: Of whom *Enoch* the *seventh* from *Adam* prophesied: we are now going down into the seventh great day, to which Jude alludes, chap. v. 14, 15—2 Peter iii. 3, 4.

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phet shall be mentioned, as being particular for the grace annexed to it. *Blessed and holy* is he that cometh and waiteth one thousand, three hundred, thirty, and five days. This number measured with the number of the *second* beast, 666 falls into the first year of 2001, or according to the time, the first year of the seventh thousand; which terminates with the *seventh trumpet*, when the *mystery*, the *great council* of God, shall be finished, which he hath evangelized by his servants, the prophets. Rev. x. 5, 6, 7—xi. 15, 18. As the explanation of these parts of scripture will come under the three last points of the *judge*, the subjects of his judgment, and his decision; I shall say nothing further at this time.

Of the Judge.

AS our Lord has told, that amidst all the *natural* evils and calamities of wars, famines, pestilences, and earthquakes, in divers places or parts of the earth, which will scourge the *moral* disorders, and vicious manners of the world, and of the kingdoms of professing believers in this evening, more particularly;

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that they are the *beginnings* of the *pangs*, alluding to the *whole creation* groaning to be delivered into the liberty of the *glory* of the *Sons of God*, that is, the *first-born*, the *Israel* properly separated. Rom. viii. 19, 23. The judge himself has informed his servants, that the *end* shall not be, till the gospel, the good message of the *kingdom* shall be *proclaimed* in *all the earth*, as a testimony to all nations; that, after this the end shall come. Matt. xxiv. 14—Mark xiii. 8, 9, 10. Nation shall rise up against nation, and kingdom against kingdom; and there shall be earthquakes in different places, and commotions. These are the beginnings of pangs. And the gospel must first be published among all nations. To this great truth we find a testimony given, in Rev. xiv. 2. where John says, I saw an angel, (one messenger, not many, as at his birth) flying in the midst of heaven, having the *everlasting gospel* to preach (as evangelical tidings) to the inhabitants of the earth, and to every nation, and tribe, and tongue, and people. The term everlasting answers to *Paul's blood* of the *everlasting covenant*; by which he means the *blood*, and the ransom for *all the ages* of the *mediation*; in the same sense as
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the apostle speaks of our *high priest*, *Jesus*, the same yesterday, to-day, and for the ages. In our language we have not a word proper to express. The Hebrews express it by the covenant of the *age*, including all the ages in the same view, as Peter speaks of *Christ*, to whom be the *glory* now, and for the *day* of the *age*. 2 Peter iii. last verse. In this part we find the *lamb* on *Mount Zion*, the *central throne* of the glory, surrounded with the twenty-four elders, the *patriarchs* of a *double Israel*, which were borne in the royal and sacerdotal garments under the law; and here, on this mountain, they appear in the spirit and truth. Rev. xiv. 1, 2. A few remarks will be necessary to explain this number in the characters and functions assigned to this select lot. 1. In the apostle's view they are called the general assembly and church of the first-born, written in the heavens; which state he before names *Mount Zion*, the city of the *living God*, the *heavenly Jerusalem*, and myriads of angels found there. Heb. xii. 22, 25. 2. The privileges annexed to this exalted and separated number consist in singing a new song before the four living creatures, and the twenty-four elders. 3. None could sing this song but this

number. 4. They are described as redeemed from the earth, or all its inhabitants ; and in that character follow the lamb wherever he goeth, as his associates, or, as the apostle names them, heirs and co-heirs, having resisted unto blood, and *suffered* with him, that they might *reign together* with him ; or, as in another place, *heirs of God, and joint-heirs with Christ*, if so be we suffer with him, that we may be *glorified together*, 2 Tim. ii. 12—Rom. viii. 17, 18. 5. They are said to be *virgins*,* or the *eunuchs*,
having

* The apostle, when giving instructions concerning marriage and coelibacy, uses great caution, and leaves the will free to chuse. He foresaw the abuses that would steal in upon the *Nazarite-vows*, or separation for a time, or for life, where it might be the effect of choice from those internal attractions, which none can judge or know, but those to whom this grace is given. 1 Cor. vii. 7. He foresaw, that the antichrist predicted would build two pillars of his temple, on *forbidding to marry*, and *abstaining from meats*. He calls such restrictions giving heed to *seducing spirits*, and doctrines of devils ; and to prevent, as far as his council could prevail, he rather exhorts that a bishop, or an elder, and a deacon, the two only rulers known, or necessary in a Christian church, or society, should marry, and be the *husband of one wife*. 1 Tim. iv. 3—iii. 2—Tit. i. 6, 7. Let the deacons be the husbands
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having made themselves such for the kingdom of heaven. To them the Lord promises a name

of one wife, ruling their children and their own houses well. 1 Tim. iii. 10, 14. I would, says this apostle, that all men were as myself, but every man has his *proper* gift of God. 1 Cor. vii. 7. 2. In case of separation for a time, by consent, in this chapter, he touches the subject with all possible delicacy. This separation was similar to the vows, and temporary dedication and abstraction from the world and common life of the *Nazaretes* under the law, as much permitted in the *spirit* of it, as it was before in the *letter*. 1 Cor. vii. 2, 7. 3. As this apostle laid down the *high prize* of the calling, or selection in *Jesus Christ*, namely, to gain a crown, or to be found among the *lot* of the *first-born*, which could only be run for *in this life*; he shews the *sacrifices* of fame, of wealth, of wordly pleasures, as well as the earnest zeal and perseverance in prayer, patience in tribulation, love and forbearance towards their enemies, in this conflict and warfare; this *heroism*, this soldier-ship, after the *great pattern* of their lord, and the captain of their salvation, who was *perfect* through *sufferings*. Speaking of the Græcian games, and the labours and preparations for their prize and victory, he says, He that striveth for mastery is temperate in all things; now they do it, that they may attain a corruptible crown, but we an uncorruptible one. 1 Cor. ix. 24, 27. And in the conclusion, I beat (bruise) my body, and bring it into subjection as my slave, lest when I have preached to others, how to run and gain the prize, I myself should be a reprobate,

name better than of sons and daughters. This distinction appears that they shall be kings and queens, who shall beget the subjects of their kingdoms out of themselves into the spiritual image and first likeness of God. Lastly, they are said to be the *first-fruits* unto God and

probate, (not approved) for the apostle never thought of *perishing* in the general acceptance; for he did not write to deny his own testimony to universal redemption, in Rom. v. 12 to the end, and in 1 Cor. xv. 20, 29. No time shall be wasted in searching into the private stews and brothels, with other worse vices, that have risen on a coelibacy put on by the ensnarings and subtleties practised on men and women, which would be found as full of unnatural abominations, as the apostle speaks of the Heathen, in their idolatrous and mysterious festivals; it is a shame to speak of things done in secret. Rom. i. 24, 29. The *Eleusinian* mysteries travelling from Egypt into Greece, from the worship of *Isis* and *Osiris*, the *sun* and *moon*, under the figure of the *cow* and *bull*, had the pudentia of men and women, as the object of private adoration, with the coarsest and most frantic rites of lewdness and prostitutions. Did *Pagan Rome* fall short in her religious ceremonies of *Bacchus*, *Venus*, *Bona Dea*, and other divinities borrowed and adopted by this pupil. Under *Moses* the courts were open, the rites known, and their meanings might be sought by all Jews, as well as by the priests. More may be seen of *Egyptian* idolatry in my comment on psalm lxviii. at p. 253 and 257.

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the *lamb*. The *first-fruits* have the precedence, and are first incorporated, or, as may be said, *consubstantiated* into the *pascchal lamb*, as they are the head, (*reshith*) in time, number, and dignity, at the first and leading festival of the *passover*. Our Lord, speaking of a peculiar and more distinct glory to his twelve disciples, says, "Ye that follow me in the *regeneration*, when the *Son of the Man* shall sit on the *throne of his glory*, ye shall sit on *twelve thrones*, judging the *twelve tribes of Israel*. Matt. xix. 28. This sense seems to be the truth: "Ye that follow me through the *new creation*, to the perfection, or the end of it, shall have thrones, as kings, to give *light and life* as superior, even to those who yet are kings too. Or where would the distinction be found between the twenty-four elders, and the 144,000, who are denominated kings and priests too, if they were in all respects of equal dignity with the other?" Again, we meet this privileged assembly characterized before as kings and priest, and first-fruits unto *God* and the *lamb*, standing on the *chrystalline* or glassy sea, mingled with *fire*, having gotten the victory over the *beast*, and over his image, and over his mark, and over the number of his name,

name, having the *harps* of God. And they sing the *song* of *Moses*, the servant of God, and the *song* of the *lamb*, saying, great and marvellous are thy ways, Lord God Almighty, true and just are thy ways, thou *king* of *saints* Who shall not fear thee, Lord (JEHOVAH) and glorify thy name; for all nations shall come and worship before thee; for thy justifications, (not judgments) are made manifest. Then follows the temple of the tabernacle of the *testimony* which was opened in the *heaven*, meaning the *third heaven*, or the true HOLY of HOLIES. The word *judgments* is improper in this glorious scene. In another place this great and beloved evangelist speaks thus:—The *fine linen* is the *righteousnesses* of the *saints*. The same word in Hebrew is *Zedakoth*, in every place, where it is used in the plural number. Psalm xi. 7—Judges v. 11. —1 Sam. xii. 7—Isaiah xxxiii. 15—xlv. 24 —Ezek. iii. 20—Dan. ix. 18. In Rev. xiv. we find the *everlasting gospel* preached in the name of *this Israel*, as the *first-fruits*, according to the doctrine of the *law*, once understood in the same sense, as Paul delivers it, in Rom. xi. 16. If the *first-fruits* be *holy*, the *lamp* is *holy*; and if the *root* be *holy*, so are the

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the *branches*. Hence in this chapter, an *angel*, a *messenger*, preaches the comprehension of the *ages* as *good news* in these blessed kings and priests, openly, as our Lord informs us that it shall be done, in Matt. xxiv. 14—Mark xiii. 10—1 Tim. ii. 6. 2. These kings and priests are shewn as treaders of the *wine-press*, on horses *white*, in chap. xix. In the mystery, *white clouds*. They reap the harvest, and the vine too. The great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the *throne*, and (even) before the *lamb*, clothed with *white robes*, and *palms* in their hands. These are they, who came out of *great tribulation*, and have washed their robes, and made them *white* in the BLOOD of the LAMB. The *great tribulation* is the *threshing* floor, and the *wine-fats* of *Joel*, close to these horrible wars, the last and most extensive that ever will be. The prophet speaks thus: “ *Multitudes, multitudes* in the valley of concision, (it is properly, as in the margin, the *threshing*) alluding to the separating the *chaff* from the *wheat*, the *good* part from the evil, or the *tares* of *Satan's* sowing from the wheat. This imagery runs through all the prophets,

phets, and has a beautiful sense of mercy and grace, in the *wisdom* of God, called by *Paul*, the *mystery*; where the *interior* meaning is somewhat shaded with a hard, or *killing* letter. 2 Cor. iii. 5, 6, 7. When we view this number standing on the *glassy sea*, mingled with *fire*, this character is given, that they had overcome the BEAST, and his image, and his mark, and the number of his name; inferring, that none who had not thus overcome, should enjoy this great privilege, which appears to be that glory of *kings* and *priests* unto God, even the *Father*. Rev. i. 6—v. 10. This conquest seems what is delivered in other words, yet in the same import. To him that *overcometh*, I will give to sit with me in *my Father's throne*, even as I have overcome, and am sat down with my Father in his throne. Rev. iii. 21. This extraordinary grace and prerogative is expressed by several other terms, as to eat of the *tree of life*, in the midst of the *paradise of God*: of not being *hurt* or *suffering loss*, by the *second death*: of feeding on the *hidden manna*, and having the *white stone*, and the *new name* written on it, which no man knoweth, but he that receiveth it: of ruling the nations with an iron rod, and of being

being clothed in white: of being made a pillar in his temple, and finally of inheriting all things. Rev. ii. 7, 11, 17, 26—iii. 5, 12, 21—xxi. 7. As all these transcendent and peculiar powers are promised to such as shall have overcome; so they appear promised only to such as shall have overcome the *beast*,*
his

* What Bishop Newton has collected from preceding writers on this beast, and his name, and number, shall be laid down first; and what shall be opposed from the *first beast*, and the *second beast*, mentioned by Moses in *Genesis*, and by the succeeding prophets, as explaining the mystery, in veiled characters, shall be given from scripture alone. No one can justly deny the tyranny and idolatry of the Papal power; the impious actions, blasphemous titles, and making war with the professors of a purer faith and doctrines. This power was, however, exercised by *Pagan Rome*, in defence of her ancient idolatry, in opposition to the *two signal claims* of the preachers of the gospel, *repentance* towards God, as the Creator of heaven and earth, and of all men and things, and faith in his Son Jesus-Christ, as *heir* of a *new creation*, and the Redeemer and Saviour promised by the law and the prophets, and now promulged to the Jews and Gentiles. Persecuting power began in the first political church, when Pagan Rome had ceased her dreadful persecutions. The Pope or Bishop of Rome had no great power, till *Justinian* gave it in the year 534. But the Emperors, in turn, instead of being servants to one Lord, became masters, and at the head of

his *image*, his *mark*, the *number* of his *name*,
which is said to be the number of a man, and
his

councils, corrupted and mutilated the gospel of peace, love, and good will to all men. I need not repeat the mutual hatred and destruction of the *Athanasians* and *Arians*, just as an Emperor, or an Empress favoured either party. They soon lost sight of the one name Jesus, and of the apostle's centre of union, in *giving thanksgiving* for all men, as God had appointed *one Mediator* between man and himself, the *second man*, (younger than the *first*, or he could not have been the *second*) who gave himself a *ransom* for all men. This separation introduced all banishments, confiscations, death, and other persecutions, which disgrace and stain the pages of ecclesiastical history more than Wolaston laments, to find the history of nations deluged with blood, by *Leviathan*, the *civil power* in Mr. *Burke's* words, as if *that beast* was made to *disport* and play therein. But while the Bishop describes the power of this beast, not permitting such as did not receive his mark, to buy or sell, he forgets *Mahomet*, who came forth nearly at the same time with the *first Pope*: he did not indeed rise as an hypocrite, but with a sword in his hand, which had been horribly employed by degenerate Christians before. Nor are his pretences much less, and his dominion is much larger, and stands firmer to this day than the other, now falling, and may it soon fall to rise no more. We come to the mark and number of his name. He says, *Romiith* is the Hebrew name for the *Roman beast* and *Roman kingdom*; and this word, as well as the former, *Lateinos*, contains just the number of 666. It ought to appear surprising,

his number is 666. Rev. xiii. It must be remarked, that this is the *second beast*, and according

prising, that such a co-incidence should be in both names in both languages. That ancient nations used this mode of expressing names by numbers, may be seen further. Newton on the Prophecies, 2 vol. p. 298, 299, 300.

There are only two beasts mentioned in this comprehensive prophecy, and only two principal beasts declared to us, as *heads of systems*, who, by transgression, became degraded, banished from the place of primary glory and happiness, and cast down into the life of a *beast*. The first is the CHERUB cast from the *mountain of God*, for his *pride* and *self-glory*, stripped of all his garments of beauty and holiness. Ezek. xxviii. 11, 20. In this expulsion from heaven, or the mount of *Jehovah Elohim*, he takes the name of the serpent more *subtle*, and more *naked* than any beast of the field. In the Rev. xii. 1, 12. He takes the names of the *great red dragon*, the *old serpent*, the *Devil*, and *Satan*. This is the *first beast*, or degraded Son of God. The *second beast* in *shame and nakedness*, having lost his glorious clothing by transgression too, appears in our first parents, *Adam and Eve*, driven from Paradise, or the garden of Eden, when the *Lord God* made coats of skins, and clothed them. Gen. iii. 21. Let it be observed, that the word *gnarom* and *gnarum*, have a *double* sense, pregnant with instruction to the haughtiness and pride of man; signifying *subtlety* and *nakedness* in an evil sense, in the being despoiled of *innocence*, and the garment of glory too. On the same ground, the word for

skin.

according to the ectype or visible form, is a false lamb, and a real dragon, having only two horns, like a *lamb*, and spake as a dragon.

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skin imports also *blindness*. We may learn a lesson of humility, for we are all naked, and under *Adam's* sentence of labour, diseases, and death; and so blind to our true and real state of degraded children, that pride, built on ignorance, runs to a herald's office, to borrow a name of honour, as a garment to clothe dust and ashes; and to hide from its own eye the necessity of the *new garment*, which a *divine blood* and a *divine fire* from one great Redeemer, can alone restore to us all. The number given in *figures* is a branch of the *Gematria* of the ancient Hebrews, in which is some truth mixed with many absurdities. In all its number of *units*, *tens*, and *hundreds*, there is no *seventh*, no *eighth*, nor *tenth*. It reaches not the *seventh* of Paradise, the *sabbath*, as *shebang*, seven, comprehends one *fulness* of *Deity*. Our Lord entered the *combat* with the *Devil*, as *head* of the first rebellion; and by suffering *death* brought in by his envy and malice, in the body of the *flesh* of *sin*, has conquered him, who had the *power* of it, and delivered all that were through fear of it in bondage all their life long. Heb. ii. 14, 15. It would take a long inquiry to discuss every part of the beast, and of *Babylon*. This I shall remark, that *idolatry*, which, in the *literal* history, began at *Babel*, was ever a *dragon*, a beast persecuting the worshippers of the true God, as it was manifest in *Nimrod*, in *Pharaoh*, and in *Nebuchadnezzar*, the last type of *Satan*, and king of *Babylon*, whose *golden image* was worshipped by nations, peoples,
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In the name of this glorious lot, the *proper Israel*, the gospel must be preached, made known to the world, in *this evening*, as the gracious council of God to effect the salvation of all men. The sea like *glass* for *transparency*, mingled with *fire*, the *principle* of *life* and *love* in every point, or the *minima puncta* of the few true philosophers, is the same beautiful and grand scene represented, in Rev. iv. 7. In the glassy sea, like unto crystal, for its brightness and translucency, and the throne of God, with the rainbow round about the throne, like an emerald. The song of the *cherubim*, who are restored, and give thanks for their restitution and redemption, by the *blood* of the *lamb*, where the four living creatures, with the four and twenty elders, their first sons, say unto the *lamb*, thou art

and tongues, with only three dissenters, for whom a furnace of fire was prepared. This is to this day too true a picture of religions established by civil power. The vast wilderness of the idolatrous nations bears witness to this melancholy truth: Bow down to the false Gods, or seem to do so, or you must burn. *Popery* and *Mahometism*, pretending revelation for its ground, are to this hour in the same spirit to support their impious and abominable superstitions.

worthy

worthy to take the book, and to open the seals :
 for thou wast slain, and hast redeemed us to God
 by *thy blood*, out of every kindred, and tongue,
 and people, and nation ; and hast made us to
 our God, *kings* and priests, and we shall reign
 on the earth. Rev. v. 6, 10. These are the
 cherubim of *Ezekiel* with six wings to each,
 full of eyes within ; and they have no rest,
 day or night, saying, *Holy, holy, holy*, Lord
 God Almighty, who was, and is, and is to
 come, (*Asher hajah, vehoveh, vejijeh*). This
 vision brings us to Dan. vii. 13. to the throne
 of the ANCIENT of DAYS, and his Son
 taken from many generations, from the *wo-*
man deceived, to bruise the *head* of the *de-*
ceiver, *liar*, and *murderer* from the *beginning*.
 It is in this grand union, our Lord says, *I* and
 the *Father* are *one*, *ev.* John xvii. 3, 21, 22, to
 the end. The evangelist, in his revelation,
 looks to things *old* and *new* ; and the sublime
 song of *Isaiab*, where he sees the Lord (*Ado-*
nai) sitting on a throne, high and lifted up,
 and his train or skirts filled the temple. Above
 stood two *seraphims*, *burners*, as *David* tells
 us, who maketh his angels spirits, even his
 ministers (about his throne) a flame of *fire*.
 Heb. ii. 6—Psalm civ. 4. And one cried to
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the other, *Holy, holy, holy, Jehovah of Hosts*, (numbers), HIS GLORY is the *fulness* of the *whole earth*. *Isaiah vi. 1, 4.* And the temple was filled with *smoke*, the *cloud* that filled the house of *Jehovah*, called immediately the *glory* of JEHOVAH, which had filled the *house* of JEHOVAH. *1 Kings viii. 10, 11.* This is same *vapour* of *smoke* which clothed the kings and priests at Pentecost; and which will be the *cloud* of *glory*, the *white* clothing, for all the nakedness, sin, and shame of man in the end. *Isaiah iv. 5, 6, 7.* This great day, when the *election* of *grace* shall be *full*, is by the prophet Ezekiel, abounding in a deep mystic sense, (and therefore at this day, and before too, a foolish prophet) called the *day* of a *cloud*, it is the time of the *nations*; when they will be slain or killed in the *flesh*, and quickened in the *spirit*, as shewn in the prophet *Isaiah lxiv. 16*, and in *Zephaniah iii. 8, 9, 10.* Where the Lord smites *flesh* of all nations, *Egypt, Assyria*, and others, and heals; where he kills the *sinner*, the *old Adam*, and quickens him in the *new*. *Isaiah xix. 21, 25—xxv. 6. 10.* The veil spread over all peoples, and the face of the covering over all nations, that is, the *flesh* of *sin* shall be swallowed up in

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the mountain of the *Lord of Hosts*. When the mighty angel, in Rev. xviii. 21, took up a stone, like a *great mill-stone*, and cast it into the sea, saying, thus with violence shall that great city, BABYLON, be thrown down, and shall not be found any more at all. The same destiny is commanded by the prophet: Lord, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolations for ever, or an *unknown age*. Thou shalt bind a stone to the book, and shall cast it into the midst of *Euphrates*; and thou shalt say, thus shall BABEL (confusion) sink, and shall not rise from the evil, that I will bring upon it. In Rev. xviii. it is said, there shall be no more the voice of harpers, pipers, musicians, and trumpeters; no craftsman of any craft shall be found any more, or the sound of a mill-stone, nor the light of a candle, nor the voice of the bridegroom and the bride shall be heard at all in thee: for thy merchants were the *great men* of the earth; for by thy sorceries were *all nations* deceived: and in her was found the blood of prophets, and of saints, and of all that were slain upon earth. Nothing but ignorance of the extensive sense of prophecy

prophecy can confine this shedding of blood to the *church of Rome*; and nothing but hypocrisy and partiality could seal the eyes of the reformed churches from seeing, that the great city, Babylon, is the *world* in idolatrous worship, in the *idols* of the heart, in covetousness, pride of life, lusts of the flesh, and desires of the eyes. In proof of this, I will set before the priests and ministers, the authority of our law-giver, our king and our God, JESUS. The ground why Bishop Newton fixes the name of *Babylon* to *Rome*, is the horrible spirit of persecution, and shedding of blood. Let us examine the strength of this with candour and ingenuity. Was there *no Babylon* before *Papal Rome*? Read Paul's eleventh chapter to the Hebrews, for prophets and saints afflicted, persecuted, scourged, mocked, stoned, slain with the sword, and sawn asunder; wandering in sheep-skins and goats skins, in deserts, caves, and dens of the earth; destitute, afflicted, tormented, of whom the world was not worthy. Was this blood shed in *Rome*, Pagan or Papal? or even in the *old Babylon*, as a city or an empire? *Jerusalem* shall have her claim to a chief part of *this whore's* cup of blood. Let Paul's and John's

great master and teacher be our witness. Fill up the *measure* of *your fathers*, that upon you may come *all the righteous blood shed* upon the *earth*, from the *blood* of righteous *Abel* to the *blood* of *Zecharias*, whom ye slew between the *temple* and the *altar*. Verily I say unto you, all these things shall come upon *this generation*. Matt. xxiii. 33, 36. *Jerusalem* in the apostle's spirit of interpreting is, in the mystery, the whole world in bondage with all her children unto death, and the fear of it, as *Hagar* is mount *Sinai*, that is, the whole world in bondage to the terrors of death, where the gospel has not shewn man the gracious conqueror of this most dreaded enemy. Gal. iv. 22, 31—Heb. ii. 14, 15. Did the Jewish women only bring forth sons and daughters, sinners, and subject to toil, diseases, and all the miseries of *Adam's* transgression, and *death*, the end of his judgment? The whole generations of mankind stand as one man and woman before God. But, as our genealogy is very humiliating, most are unwilling to look at it, as neither power, wisdom, riches, or understanding can find a *resting place*, but meets a great hospital, a great workhouse, and an universal burying ground. The fall
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of *Babylon* carries a dark and frightful picture in the *letter*; yet when viewed, in its inner ground, brings forth the new heavens, and the new earth, where there are found no toil, no diseases, no hospitals, no prisons, no sorrow, or death any more.

*The place of Judgment, according to the
Prophets and the Apostles.*

WHEN our Lord ascended in a cloud into heaven, as his disciples were earnestly looking at the mild majesty of his going up where he was *before*, behold, two men in white raiment stood by them, who said, men of *Galilee*, why stand ye gazing into heaven? *This same Jesus*, who is taken up from you into heaven, shall so come, as ye have seen him go into heaven. Acts i. 9, 12. Let it be observed, that our Lord had told his disciples, that they should be his witnesses both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth. This testimony is the same as *preaching the gospel*, the good message, to the *whole creation*. For the whole
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world was comprehended in Jerusalem and Judea, and *Samaria*; this last representing the Gentile world, making to themselves the same foolish gods as the *golden calves* were in that part of Judea. The angels call them all *Galileans*, for the spiritual sense, importing men of the *first revolution*, or return to God, their father. According to the *letter*, they were not all from Galilee, no more than the hundred and twenty Jews, devout men, out of every nation, upon whom the holy spirit fell at Pentecost; who yet are thought to be *Galileans*. 2. Our Saviour led them forth to *Bethany*, where he lifted up his hands, as the *true High Priest*, blessed them, and was taken up from them, when they returned from the mount called *Olives*, which was near Jerusalem,* a sabbath day's journey. We are taught, that

* We find by this chapter, that *Bethany* was fifteen furlongs, about two miles. The distance of a sabbath-day's journey, by some Jewish rabbies, is said to be 2000 feet, as Rab. Akiba, Simeon, and Hillel, allow so much. R. Moses Hadarschan admits 2000 ells. As the law prescribes no such rule, we may suppose it a tradition of their rabbies, *Geonim*, *Chochamim*, *Amoraim*, *Tannaim*, and other proud appellations, which may be seen in *Urfini* Antiq. Heb. c. 3. and *Reschenbergin* Rit. Jud. Sac. p. 648.

that *Bethany*, the house of the *poor* or *afflicted*,
 (*Bethanja*) stands near the mount of Olives,
 that

648. For their contempt of the common people, who had not wealth, nor leisure from constant and heavy toil, to study the law in their schools, read *Relandi Palæstina*, c. 2, and a passage referred to in the *Talmud Gem. Pefakim*, fol. 49. 1. Among many insolent assertions this is one, that whoever married the daughter of a poor and unlearned man, falleth under that *malediction* of the law. Cursed is every one that lieth with a beast. Poverty seems to be one of the greatest crimes even among this people, as it seems to be in general among the Christian world, as it is called. You cannot entirely overthrow a man in the opinion of the world, till you can say that he is poor. *Steele's Christian Hero*, p. 63. Our great master gave thanks to *his Father*, and rejoiced in *spirit*, because he had hid the sublime truths of his kingdom from the *wise* and *prudent*, and revealed them unto *babes*. Matt. xi. 25—Luke x. 21. The scribes, pharisees, and lawyers are here repelled, who thought *gnam Haaretz*, the people of the earth *accursed* for not knowing the law. They did not see the prophet's declaration verified on themselves: the *wisdom* of their *wise men* shall *perish*, and the *understanding* of their *prudent men* shall be *hid*. *Isaiah* xxix. 14. Among the marks of his divine mission, Christ made this one: To the *poor* is the gospel preached; and blessed is he who is not offended in me, for preaching to this truly useful, yet despised part of mankind. This *swinish multitude* scorned by the pride and insolence of *Burke's* heart and admiration of a pompous, outward,
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that is, near the blessing of the true unction, or the *oil of gladness*, the presence of the *holy spirit*.

and *Judaic* religion revived, with holy garments, water, oil, and every part of the *old figurative law*, received the new covenant before the *great vulgar*, whether living in fulness of bread, idleness, and pride, in imperial, regal, or any other palaces. He dares not look at the beautiful instruction which the Lord gives by his prophet, even under the illustrious ministration of his own worship in *Solomon's temple*, or *house of his God*. Thus saith the HIGH and LOFTY inhabiting eternity, (*gnad*) whose name is *holy*. I dwell in the *high* and *lofty* place; with him also of a *contrite* and *humble spirit*; to revive the spirit of the *humble*, and to revive the heart of the *contrite*. *Isaiah lvi.* 15. What meanness is here for the *Creator* of all things, whom heaven, and the *heaven of heavens* cannot contain, how much less this house which I have built. *2 Chron. vi. 18.* So spoke Solomon, probably as *politically* wise, as this preceptor of a nation, and the *war-priest* of the *law*. *Popes* have blessed swords, consecrated banners, canonized all the horrid family of *Mars* and *Bellona*, of *Moloch*, and other destroyers of life, for the glory of *God*, the *Father*, and of his Son, the *ransom* for *all men*, or for *none*. The Jews refused their king *meek* and *lowly*, riding on an *ass*, because he came not with chariots and horses, with camels, and other beasts, for war and destruction of life. Some of this people will allow the first *Messiah*, *Ben Joseph*, the afflicted, and man of sorrows in that graphical description of *Isaiah's* character, chap. *liii.* to have come. They look for the second, the *Ben David*, the Son
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vi. Bethany was a village on the side of
 mount *Olivet*; at which place our Lord raised
 Lazarus

of David, to come in the *clouds* of heaven as they knew
 the *seed* of mortal man, *Bar Enosh* of Daniel, ascending in
 the clouds to the throne of the ANCIENT DAYS; but
 they could learn his coming in those *chariots* and *horses* of *Is-
 rael* only from the gospel; for none of their *prophets* declare
 this part. They have borrowed this glorious truth from the
 evangelists and prophets of the *new covenant*; which some
 read in secret, and perhaps may believe too; yet, as in the
 days of our Lord, it is said, many, *even* of the chief rulers be-
 lieved on him; yet, because of the pharisees confessed
 him not, lest they should be put out of the synagogue;
 an *excommunication* as horrible as that of the Popish church,
 which learned part from these teachers. The pharisees
 were the separatists of their day: they fasted often, gave
 alms publicly, made long prayers in the street: They
 made broad their phylacteries, and enlarged the borders
 of their garments; and all this was done to be seen of
 men, and to devour widows houses, that they might re-
 ceive the greater condemnation, not *eternal* damnation;
 a *woe* more or less severe. Matt. xxiii. 5. Our Lord
 wore the fringes, as a Jew, which was to remind them of
 being a branch of the *priesthood*, as a nation of priests;
 and the colour was *blue*, as the *first* long garment of the
High Priest was all of that colour. The physical reason
 I shall not touch, as none but the true philosophers could
 understand. The phylacteries were not commanded; but
 as the door-posts and gates were to have some memorials
 and remembrances, they invented, most probably, the

Lazarus from the dead, giving the proof of his power over all the dead, by this illustrious miracle of *his voice* and *his word*, on the fourth day from his death. John xi. the whole chapter is tenderly affecting, where *Jesus* shed his first precious tear. In this place he shewed his power over *all flesh*, by the earnest of one raised, and the means, *his loud voice*; by which it will be heard by all that are in the graves; and they that hear shall *live*, that is, all shall hear, and all shall rise in him. John v. 25, 28—1 Cor. xv. 20, 29—Isaiah xxvi. 19. But here we must observe, that he who proclaimed himself the RESURRECTION and the LIFE, ascended from the mount of Olives, to testify his descent on this mount in the *spiritual* and *universal* completion of his blessed name. *I am the resurrection and the life*; the *first* and the *last*, the *beginning* and the *end* of the *creation*, or of the *new heavens* and *new earth*, which form a *second generation* out of the heavens and the earth, which must pass

other for the appearance of greater holiness. Against prayers, fasting, giving alms, and other deceiving forms of false religion, our Lord gave the proper cautions and lessons.

away, and *perish* as an *old garment*, no longer fit for use. The august prophecy of Zachariah, in which the greatest blessings are delivered in the veil and shade of what *Paul* calls the *letter* that *killeth*, when the *spirit* to it openeth the riches and treasures of WISDOM, and HER SON, hid, wrapt up, to be brought forth to the surprize and consolation of all nations. This sublime prophecy is limited, not to *day* or *night*, but to the *evening-time*, when it shall be LIGHT, all light, without any darkness of mount *Sinai* on the name of *Jesus*, or *Jehovah*, for his name shall be one, (*unum vel unitum*). The principal events consist in the destroyers of Jerusalem destroyed: in the coming of *Messiah* in the GREAT NAME of JAH or JEHOVAH, the *rock* of ages: *Isaiah* xxvi. 4. In the overflowing graces and gifts of his kingdom by the living waters, long restrained, going out from *Jerusalem*, summer and winter, continually: from the plague to smite her enemies: The conversion of the nations, and the spoil of them becoming holy unto the Lord. This assemblage of great, and according to the *literal* description, of most awful transactions, can be shewn to form a part of the everlasting gospel, which

must be preached before the end; and which cannot be preached, till the *chaff* can be separated from the *wheat*, and the stubble of *Esau's* house, *flesh* and *blood*, be rapidly devoured by the *flame* of *Joseph* from the *fire* of *Jacob's* house. Obad. vi. 7, 18, 21. At present I shall confine my remarks to the feet of that same *Jesus* which shall stand on the *mount* of *Olives*, on the *east* of *Jerusalem*, which shall cleave to the *east* and *west*, and half to the *north* and *south*. The mystery (*sod*) is the uncti^on, or oil of gladness, that shall, at this time of the *evening*, be poured out on *all flesh*, that all may know me from the least to the greatest, saith the Lord. Jerem. xxxi. 34. This is the time, when no man shall teach his neighbour, or his brother; for the earth shall be full of the glory of the *knowledge* of the Lord, as the waters cover the sea. Jerem. xxxi. 34—Hab. ii. 14. There have been teachers of all degrees, and in numbers sufficient to drive the law and the prophets into the *wilderness*, *Moses* and *Elias*, from bearing witness to *Jesus* in the *mount*, and leaving him there with *one name*, on that discovery of his glory on *that high mountain*. Matt. xvii. 1—Mark ix. 2. And as the *water* of *life*,
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and the *blood* from the *Holy of Holies*, existing invisibly in him, flowed in the *second evening* of the *sixth day*, (a day anticipated for the sake of the gracious mystery) when the fountain for sin and uncleanness, was, by the spear of his enemy, opened, which followed his enemy with a secret blessing, for it was shed for enemies as well as friends; and if we may judge by his words and example, by his life and by his death, we must see his love rise superior to vengeance, except such vengeance as subdued Saul, and covered him with shame and forgiveness. The *place of judgment* is described in three views, as on the mount of Zion, to judge the mount of *Esau*. Obad. xxi. From *Bozra* in *Edom*, by *Isaiah* lxiii. and by the *valley of Jehosaphat*, in *Joel*, with the dreadful scene of preceding wars, and the wine-press ready for the harvest, for the *wickedness* is great. Joel iii. 9, 17. *Satan's* kingdom was taken away as to his power over death, when Christ died. He nailed the hand-writing of ordinances, which was against, and contrary to us, to the cross, and took it out of the way; and having spoiled principalities and powers, meaning the *Devil* as the *head*, and the fallen angels as his servants and subjects, he triumphed openly over them;

them: in that evening, at the hour of his death, the gate of paradise was opened to one repenting and believing thief: to the *Father* he commended his *spirit*, and to the grave, the soul and its fleshly vessel, Psalm xvi. 9, 10, 11, that he might rise in conformance to the *sheaf** of *first-fruits*, prepared by *Moses* in a *figure*, near fifteen centuries before, and brought to its dignified and exalted meaning by the *Messiah*, with the glorious relation to the *whole harvest*, or all nations to be sanctified by the *first-fruits*; in which *Paul* preached the *everlasting gospel*, the *beginning* and *finishing* of the Mediator's power and dominion over death and the grave. (*Hades* and *sheol*). Now is *Christ* risen from

* Our Saviour, as *Lord* of the *sabbath*, and of the *law*, his *servant* in *Moses*, anticipated the day of the *passover*, and of the *paschal lamb*, that he might rise from death early in the *morning*, when the *sheaf* of *first-fruits* was offered; and which was reaped by *torch-light*, according to the constant tradition of the Hebrew church, who would scarcely affirm a ritual observance, in confirmation of the *antitype* in our Lord's resurrection. We see, however, in this minute circumstance, how *Moses*, the *prophet* in the *type* and shadow, foretold a *prophet* like to himself, yet far greater in the *spirit* and *truth*, for the highest and most important completion.

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the *dead*, and become the **FIRST-FRUITS** of them that *slept*; for since by *man* came *death*, by *man* came also the *resurrection* of the *dead*. For as in *Adam* all die, even so in *Christ* shall all be *made alive*. But every man is in his own order: *Christ*, the *first-fruits*; then they that are *Christ's*, at *his coming*.
 1 Cor. xv. 20, 29—Rom. xi. 16—xxxii. 36.

The second place of judgment from the prophet *Joel* shall be considered; which the Jews regard in their low conception, as the part of the earth appointed for the last judgment upon all nations. As our Lord's feet touched the mount of Olives, and with his hands *lifted up*, as the *true High Priest*, he blessed his disciples, and gave them the same general commission to preach the gospel, or good message, to the *whole creation*, with a promise that he would be with them in the presence, indwelling and energy of the *holy spirit* given to him without measure, that he might communicate and distribute the gifts and virtues of it according to his own will; all power being given unto him, both in *heaven* and in *earth*; and I will be with you, he says, all the days until the *consummation* of the *age*. Matt. xxviii.

18, 20. As the prophets under the law look forward to the Messiah in his manifestation in the flesh, the gospel looks backward to the prophets, as proclaimers of the transcendent blessings to flow from him, in the *economy* of the *times* pre-ordained for completion in the apostle's words. Ephes. i, 10. On this ground, the prophet speaks, in reference to the second appearance of our Lord, in this most sublime chapter, which bears the *letter* that *killesh* much in the words, yet the *spirit* that *giveth life*, will be found full of joy, peace, and *righteousness* in the *effusion* of the *holy spirit*, here given as the *living waters* from Jerusalem above: of this our Lord speaks in the *mystic gospel* of his beloved disciple. He that believeth in me, out of his belly shall flow *rivers of living water*, as the scripture hath said. This spake he of the *holy spirit* which they that believed in him, should receive; for the holy spirit was not yet given, because *Jesus* was not yet *glorified*. John vii. 37, 40. His feet shall stand in that day on the *mount of Olives*, which is before Jerusalem on the *east*, and the mount of Olives shall cleave in the midst towards the east and west; and a very great valley shall be, half toward the *north*, and

and half toward the *south*. The spirit to this letter is, that this mount is full of the oil of gladness, and spreads itself to the four ends of the earth. The destroyers of Jerusalem are the fallen angels, with Satan, the devil, or the old serpent, their head; who, as these great events are confined to the *evening* precisely, will be shut up in the ABYSS of *darkness*, in this *second evening* of this sixth great day. His head was bruised, his dominion was taken away, when the Lord died, and took the believing thief on the cross, from Satan's power, into Paradise, as the first pledge and earnest of his victory *over all death*. Heb. ii. 9, 15—Luke xxiii. 43. But he could not enter this garden without a Paradisical garment. God clothes himself with *light*, as with a garment, and with the same splendor he clothes his children in their new state. Psalm civ. 2—Dan. vii. 9. He that could confer such a grace on that extraordinary faith, could qualify him in an instant for the blessing. Our Lord entered Paradise at the end of the *first evening* on the sixth day. He refused the possession of his own earthly throne and kingdom, to which he was born heir, as his true kingdom and throne were not to be of this world, nor of the

old earth, but in the new heavens and new earth, where pain, sorrow, toil, and death will never be found more. As the *living waters* in this sublime prophecy are limited to the *evening time*,* there can be little question but they have respect to the fountain opened for the blessing promised to *all Israel*, in Ezekiel xxxvi. 25, 33. When the Lord will *sprinkle* clean water upon them, and they shall be cleansed from all their sins and transgressions, loathing themselves for their evil doings, and *mourning* for the greatest of all their national guilt, the killing of Messiah, their king, and denying him, and blaspheming his name for so many ages to this day. Joel iii. 18—Ezek. xlvii.—1 Zech. xiii. 1. The rapid and awful

* That our Lord expired at the *ninth* hour, the time of offering the lamb of the evening, is told by Matt. xxvii. 50 Mark xv. 37—Luke xxvi. 56.—John xix. 30. The time of piercing his side for the manifestation of the *heavenly water and blood* seems designedly concealed, that the *hour* of his *second advent* might not be known, as the hour of the Hebrews leaving Egypt under the wings of their first-born preserved, (while the Egyptians were smitten in their first-born) was declared to be at midnight. This *second evening* is preparatory for the greatest blessings, and for a severe rod too.

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destruction of men, horses, camels, mules, and asses, contains the change they will all undergo; and is called by *Isaiah* the consumption or *consummation* decreed shall overflow in *righteousness* or justification; for a consummation shall the Lord Jehovah of Hosts (*Adonai Jehovah Zebaoth*) make in the midst of all the earth. *Isaiah* x. 23, 24—xxviii. 21, 22. That the three words *Calah*, *Tamam*, and *Gamar*, should bear the double sense of consuming and consummating, destroying, and perfecting, have a blessed design. As the *everlasting gospel* must be preached *openly*, as a public testimony of a good message, before the end of our Lord's *dominion* over *death* can come: So *Joel* predicts the place of judging, the preceding signs, and the Sons of God, who are to judge all nations, and even *angels*, meaning *Satan*, and the *spirits* of *darkness* cast down from heaven, with *their* *head*. So too is this great and awful scene given under the same images, as in most of the other prophets. The gathering of the nations to the valley of *Jehosaphat*,* where I *Jehovah*, will plead

* The learned may find the groveling sense put upon this valley of judgment of the Lord, or more properly

plead for my people, my heritage Israel, (*my first-born, mine elect, not all Israel*), as Paul observes ;

Jah, even the Judge, in *Halsius de Vallibus Prophetarum*. To this valley the dead bodies of all the Jews, or Israelites in general, roll by caverns under ground, to be ready for judgment, good judgment we may presume, as this people, so rebuked by *Moses*, not only for the *golden calves*, but for their continual rebellions, and the uncircumcision of *their heart*, and of *their ear*, were proud and elevated from those very rites, which were intended to teach them humility, and their degradation. Thus circumcision was the rejection of the whole body of flesh and blood, not the acceptance of it. The woman was declared to be in her bloods of separation, and in purification for 120 days, on the whole, for the son and daughter, *Levit. xii*. These she brought forth as heirs of *Adam's* judgment, labour, and death ; yet with a gracious promise of having a *new body, vessel, or clothing*, all synonymous, by the total excision of it, at a time appointed, and mystically represented by an *eighth day* for the male, and *forty and fourscore days* for the full abolition of the *body of death*, for all men ; which was the wages of *Adam's* sin, while the *spiritual body* is the *free gift* of God through *Jesus Christ*, our *second Adam*, father and mother in *one name*, as the first man was in the *unbroken, undivided* image of *Elohim*, his *Creators*. *Gen. i. 26, 27*. *Joel* foresees the dreadful wars standing close to the valley of concisions, or threshing floor for the harvest, and the vats for the vine. He points out the heirs and co-heirs with *Christ*, the *first-born* among these brethren, called the
mighty

observes ; for they are the *remnant*, whom the Lord shall call for his own glory ; and in whom

mighty ones, or heroes of love and grace, coming down to execute the judgment on the *flesh* and *blood* of *sin* ; or according to the mystery or veiled truth, to kill all mankind in the *flesh*, and to *quicken* them in the *spirit* ; which is called by Paul the *new*, *spiritual*, and *heavenly man*, the image of the Lord Christ, as he is the image of his Father. 1 Cor. xi. 7—xv. 49—2 Cor. iv. 4—Col. iii. 10. The enemies here described, who fight against *Jerusalem*, the gospel, and its blessings, comprehend all opponents to the one name of *Jesus*, and must include all churches, Jews, Mahometans, and the nations under idolatry ; and that *peculiar Antichrist*, who was to appear in the *last part* of the *days*, by the prophecy of *Peter*, even to the denial of him, who bought them. *Jude* speaks of mockers in the *last time*, walking after their own ungodly lusts, who separate themselves, *soulish*, not having the *spirit*. ver. 18. *Peter* describes them as *scoffers*, saying, Where is the promise of his coming ? For since the fathers fell asleep, all things continue as from the beginning of the creation. These scoffers seem to have been believers, revolting from the faith of their fathers, and may include the Jews, who expect a *Messiah*, as well as Christians, who have here renounced that expectation. No prophecy of the *last part* of the *days*, and of the *last time*, can be more verified in a general view, than at this time ; but infidelity must be much greater to answer our Lord's words, because iniquity shall abound, the love of *many* shall wax cold. Matt. xxiv. 12. In another place, when speaking of the *Elect*,
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whom shall be deliverance, in *mount Zion*, and in *Jerusalem* above, the *city* of the **LIVING GOD**, *Elohim Hhaijim*. Deut. v. 26 — Jerem. x. 10. The *mighty* ones in this place are the same as the kings, and priests, and first-fruits, in Rev. xiv. 1, 2. They are for the same great and glorious work of treading the *vine* of the *earth*, which is ripe, because their wickedness is great. Joel iii. 13. This makes the *moral* sign of the near advent of the Lord. The *physical* signs in na-

and of God's avenging them, he adds: yet when the SON of the MAN cometh, or is coming, shall he find faith upon earth? Luke xviii. 8. This passage seems to admit of two senses. When the Son of the Man (*Ben Ha Adam*) is coming, shall he find faith of his coming; or, that he is the Son of the MAN? By the *maternity* he is the seed of the *woman* in her *virgin* state; by the *paternity*, the male (*Zachar*) the Son of the **ANCIENT** of Days. Gen. iii. 15 — Mich. v. 1, 2 — Dan. vii. 13 — Rev. xii. 1, 5. The Hebrew church called this generation the *soul* of *Messiah*, separated and kept under the throne of *God*, to be brought forth in his appointed time; and by the oral interpreters, the *Seir Anpin* united to *Arich Anpin*. This distinction was lost in the *Nicene Council*, under *Constantine*, and a creed founded on the ignorance of this truth, when liberty of prophesying was lost.

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are given by our Lord thus: "There shall be wars and rumours of wars, famines, pestilences, and earthquakes, in divers places. But can we suppose them to come in so rapid succession, as *Vossius* has observed, that they should awaken a general alarm? This would contradict our Master's words of the *days* of *Noah*, and of *Lot*. That these wars in particular bear the character of greater horror and extent than common, appear with a melancholy aspect, by beating the *ploughshares* into *swords*, and their *pruning-hooks* into *spears*; and let the *weak* say, I am *strong*, (for war at least) yet even these *moral* signs, and *natural* disorders must precede the *latter part* of the *days* of *Isaiab* and *Micah*, two witnesses for the times, when *Jehovah*, (whose *name* is in *Jesus*) shall fulfil that unmerited grace promised, that the mountain of the house of JEHOVAH shall be established, or prepared in the top of the mountains, and exalted above the hills; and *all nations* shall flow unto it. Then follows the blessed reverse of *Joel's* awful description of wars. *Jehovah* shall judge (as king) among the nations, and rebuke (not destroy) many peoples, (*gnammim*). They shall beat their swords into ploughshares, and

their spears into pruning-hooks : nation shall not lift up sword against nation, neither shall they learn war any more. As both prophets confine these glorious blessings to the *latter part of the days* ; so Zechariah restricts the *time* with equal precision to the *evening*, when it shall be LIGHT ; when the *living waters* shall flow summer and winter ; when JEHOVAH shall be KING over all the earth ; in that day there shall be *one Lord*, and his name *one*. Zech. xiv. 6, 10. The return of grace and mercy is described in strong and affecting language to the house of Israel, after enumerating the transgressions, and the judgments consequent for a long period, from chap. i. 25, 28—in chap. ii. The coming of the Lord to rebuke many peoples and nations, implies the picture of *Wars* in consonance with that of *Joel*. 2. The flowing of the Gentiles cannot be, till the number of kings, priests, and assembly of the *first-born* be full ; for on this ground the salvation of all the nations depends, as in their name, the everlasting gospel is preached, in Rev. xiv. 1, 2. In this chapter the prophet describes the state of the Christian world in the *latter part of the days*, full of the pride of life, of riches, luxury,

ury, and every refinement of sensuality ; when the Lord comes to humble the haughtiness and lofty looks of man, with the land full of silver and gold, of horses and chariots, and all idols, which draw the hearts and affections of mankind from God, and their Saviour, to earthly things, temporal and perishing. What time of this sixth day, and its evening, ever gave broader signs from two leading characteristics, an overflowing of luxury in all forms of extravagant refinement, and most marked by the vanity and excess of women in dress and ornaments of their bodies, as in that full portrait in the third chapter ? As the prophet exhibits the corrupt manners of the extremity of the days, his eye is carried into a view of the general dissipation, vanity, and pride of the Christian states, under that of the *daughters of Zion*, who are not capable of these excesses, by the depression, and general poverty of their captivity. Yet in this almost universal degeneracy, which is given of profligate and impudent manners, of oppression and covetousness of the rulers, the Lord connects the transcendent and unmerited blessings, in chap. iv. When the Lord will create upon every dwelling place of *mount Zion*, and upon her

assemblies, (of nations congregated to this mount, and flowing to it) a cloud, and a smoke by day, and the splendor of a flame of fire by night; for above all, (every one) the GLORY shall be a *covering*, more properly the marriage-garment of the divine *bridegroom*, shall overspread the *nations* now become his brides. Neither sun, moon, or stars give, in this glorious scene, their light, but JEHOVAH is the LIGHT, the everlasting splendor for all. The heavens and earth, with their elementary power, influence, and operations, are no more; for at this time the new heavens, and the new earth will be visible, when the Lord will gather all nations and all tongues, and they shall come, and see *my glory*. Isaiah lxvi. 18. This is the same time spoken of by Ezek. xxx. 3. The day is near, the day of the *Lord* is near, a day of the CLOUD, it is the *time* of the *nations* to be covered with the *cloud* of *glory*. In Rev. xx. 1, 2, where John sees the holy city, the *new Jerusalem* coming down from God out of heaven, prepared as a *bride* adorned for *her husband*. And I heard a great voice out of heaven, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his peoples, (not people,

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ple, gnammo, as *Hutter* translates *Laos* improperly) and God himself shall be with them, *their* God. When our Lord, amidst the judgments of wars, famines, pestilences, and earthquakes, in divers parts of the earth, says, that the gospel of the kingdom shall be preached in all the world, for a testimony to all nations; then the end shall come, or follow this publication. This will not infer the reception of it, or even a general attention given, either to the messengers, many or few; but that it shall be either so proclaimed, or so interpreted, as to make it one gracious truth, whether it be accepted, or not. The gospel was proclaimed by an host of angels from heaven, as glad tidings of great joy to all people, yet it was not believed by the Jews, to whom it was first announced. It was preached to Abraham, Isaac, and Jacob; yet it is not to this day believed, or confessed, by any one church of Christians; not even the salvation of *Ismael*, *Abraham's* son, by his concubine, *Hagar*. It was preached by *Isaac* to *Jacob* and *Esau*; in a greater blessing to the first, and in a *second* blessing, though inferior, to the last; it was proclaimed by the illustrious herald, the baptist, the *Elias* of the gospel. Behold, the

lamb of God that taketh away the *sin* of the world. John ii. 29. It was declared by Christ himself, who bore witness to his own name, *Jesus*, and his power over all. Now is the judgment of this world: now shall the *Prince* of this world be *cast out*; and I, if I be *lifted up*, will draw *all men* unto me. John xii. 31, 33. It was testified of by Simeon: " Mine eyes have seen *thy salvation*, which thou hast prepared before the face of all peoples; a *light* to lighten the gentiles, and to be the GLORY of thy people ISRAEL." Luke ii. 29, 33. Again, by our Lord did he proclaim his own blood as the *ransom* for all men. This is the *blood* of the *new covenant*, which is shed for you, and for many, for the *remission* of *sins*; called by him in another place, giving his life, a *ransom* for many. Matt. xx. 28—xxvi. 28. The bread I will give, is *my flesh*, which I will give for the *life* of the world. John vi. 51. The apostle witnessed this gospel by that earnest of the *first-fruits* under the law interpreted by the spirit and truth. If the *first-fruits* be *holy*, so is the *lump*; and if the *root* be *holy*, so are the *branches*. Rom. xi. 16. He bears a most perspicuous testimony to the same council, in Rom. v. 12—21. He enjoins this testimony

timony to all believers, and the giving of thanks for all men, because God willeth them to be saved, and has for this great and glorious end appointed a mediator, a reconciler, and a ransom for all men, the *Man Christ Jesus*. 1 Tim. ii. 1, 7. Of which he was made a preacher and apostle; and woe be to me, says he, if I publish not the gospel. 1 Cor. ix. 16. From these clear passages that want no comment, no illustration, but faith in them, and from a cloud of many more witnesses from the law, the prophets, and the gospel, we may perceive in what sense our Lord says, that the gospel of the kingdom shall be preached in the whole world, for a witness to all nations, then the end shall come; for it by no means signifies a reception of it, but the liberty of publishing it as such, which has not been directly permitted under any establishment, from the end of the fifth century to this day.* Such a wide
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* The doctrine of *exclusive predestination* was almost general at the end of the fifth century. *Austin* laid the foundation of it, and he was a monarch in his authority. The change of the tenets may be traced from the proscription of *Origen's* works, in 337, by a little council of *Sirmium*. I refer the learned for the unhappy alteration of
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promulgation of the gospel as is expected by some, would be blowing the trumpets of alarm,
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sentiments to *Clement Alexandrinus*. Adumbrat. in Epist. 1 Johannis; to *Gregory Nazianzen*, edit. Paris, 1630: to *Sulpicius Severus de Vita B. Martini*, edit. Lugd. p. 488, 1647: to *Jerome*, at the end of his Comment on Isaiah, who speaks very differently from the late Bishop Lowth, in his Translation of that truly evangelical prophet: to *Facundus Episc. Hermiensis*, cap. 4, p. 62, edit. Paris, 1679. Where this writer calls the teachers (who were reproached, rather honoured, with the name of *merciful doctors*) most holy and glorious ministers of the church; anathematizing, says this noble *Beræan*, under pretence of *Origen*, all the eminent saints who were before him, as all who have been after him, for maintaining the doctrine of the restitution of all things. The number of these merciful doctors have been few indeed, and soon overwhelmed by a great army of opponents. More of these witnesses have risen in the last century, and in this, than can be found in ten centuries preceding. Such are *More*, Bishop *Russ*, *Sterry*, *Salmon*, *Erberry*, *Webster*, *White*, *Cheyne*, *Ramsay*, *Hartley*, *Law*, *Petit Pierre*, *Chauncy*, *Winchester*, Bishop *Newton*, and my own testimony since 1758, given in my *Sabbatical Year*, and *Feast of Trumpets*, published in 1760: in the *Mysteries of the First-born and First-fruits*, in 1763, in which tract predestination is proved to be the immutable council of God to save all by his own *Israel*, who will be not known, as Paul shews us, till they appear on their thrones of light, as heirs and co-heirs, with their glorious head, and great king, *Jesus Christ*. In the

to awaken the attention of the world ; which contradicts the full security, crying *peace, peace*, when the second advent of the Lord approaches to possess the kingdoms of this world. The conversion of the Jews could only be the *gleanings* of the *harvest* , and not the salvation of *all Israel* in the apostle's judgment ; it could not be the restoration of the twelve tribes, which have died in *unbelief* for more than seventeen centuries. For Paul, who understood the design of the exclusion of the Jews for a time, comprehends the nations left in darkness and idolatry, in the same most blessed intention of God's concluding all in unbelief, (considered in the aggregate character) that he might have *mercy upon all* , through the *first-fruits* , through the *kings* and *priests* seen on *mount Zion* , who

the *Daily Service* , or ministry of the *temple* , the *gospel* was every day preached, as far as the magnificent rites of the two altars could teach, by the *figurative* language, if I may so speak. This was published in 1767, and in all my publications from the *Essay on Number Seven* , which appeared in 1759, at the desire of the late Dr. *Edward Young* . A Doctor *Hurd* , in his *Dictionary of all Religions* makes me the founder of the *Philadelphian* church, or society, but he is mistaken ; it was founded by *Jesus* in his *one* name, and never *two* ; never *yea* and *nay* .

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are to gather in the *harvest*, both of the *wheat* and the *vine*. And this short *number*, spoken of by this greatly-illuminated apostle, means the shortening of the *time*, not the number of persons, as he looks back to the prophet Isaiah, chap. x. 22. For a *consumption* decreed shall overflow in righteousness. The word consumption signifies also a finishing or perfecting a work; and by the context must be understood of a great blessing flowing in *justification*, through super-abounding grace. Isaiah xxviii. 22—Rom. ix. 28. Our Lord entered *Paradise*, (which is the second, or inner Heavens, in the Hebrew theology, figured by the holy place or tabernacle) on the instant of his death; but he ascended not to the *third Heavens*, the *Holy of Holies*, or the throne of the *Father*, till forty days; nor did he send the *Holy Spirit* promised, till he had filled up seven sevens, or sabbaths, with the *octave*, or fiftieth day, according to the figure and time of giving the law from *mount Sinai*, in that awful and terrific manner, which here changed to *mount Sion*, where the *holy fire* and the *holy blood*, and the vapour or white cloud were given to the 120 devout men, out of all nations, as *kings* and *priests* crowned and
anointed

anointed with the true unction. We can scarce suppose that this apostle did not see the *shortening of one day*, by the *evening of Zechariah*; and by the *living waters* beginning to flow at this time; to answer which, the *water* and *blood* (both living powers) were opened by the spear, in the *second evening of the sixth day*. This flowing is called by another prophet, it is time to seek the Lord, till he *rain righteousness* upon you. Hof. x. 12. This rain of *living waters* cannot descend while the heavens are shut; while the two prophets are in the wilderness, and in their sackcloth; but at the end of their testimony, the blessing will appear, though the true knowledge of the gospel will be derided nearly as much by professing kingdoms, as by Deists, in this *evening or last part* of the days, abounding more and more. Instead of that universal publicity of the gospel to all nations, as expected before the end, the promise to the *Philadelphian* church implies no such notoriety. This church has *little strength*, both in number and influence, from rank and wealth: it has an open door, which no man shall shut any more: it has this mark of honour, that it has never denied *his name*, JESUS, consequently has never worshipped the *second beast*,

or the lamb speaking as a *dragon*. That all the other churches called the *synagogues* of *Satan*, though naming themselves Jews, (in Paul's words, not *outwardly* in the *flesh*, but *inwardly* in the *spirit*) yet they do lie. They shall come and worship before thy feet, and know, that I have loved thee; because thou hast kept the word of *my patience*, I will keep thee from the hour of temptation (trial) which is coming upon the whole world, to try them that dwell on the earth. Behold, I come quickly, hold fast that which thou hast, that no one may take thy crown. Rev. iii. 7, 13. It is well known, that this church never had any political honours; no palaces, thrones, or mitres; no splendid structures, or great revenues, no canonical power and legislation. We know too, that the *second beast*, the false lamb, therefore a *false Christ*, with armies of false prophets, or interpreters of the *old killing letter*, so as to support the *mouth* of the *dragon*, has had the greatness, the wealth, and power of the world on its side, from the time the *two witnesses* went into the wilderness, and were clothed in sackcloth, leaving *Jesus* in the name of *Apollon* and *Abaddon*; the oracles of God in the *Greek*, or the *New Testament*,
 † and

and the law and prophets in the *Hebrew*, no longer witnessing to *Jesus*, yea, yea, not yea and nay; but representing him as the most vindictive, inexorable, and implacable being in the universe; and yet he is proclaimed a lamb, and the full image and express character of God, his Father. What would Paul, an *able minister* of the *New Testament*, say of, and to these ministers, bishops, priests, and deacons, who are ministers of the *killing letter*, and strangers to the *spirit* which giveth life, light, and joy to the truth? When he opposed *Peter* to his face, he did not whisper his rebuke. As the preaching the *everlasting gospel* must precede the second advent of the Lord; and as it is declared by himself, that it shall be the most signal mark of his coming; as it must appear from the time of the day, that the *evening* is peculiarly pointed out for some general blessing by the *living waters* of Zechariah; as the seventy days of mourning for *Jacob*, measured by the Jubiles expire in or near 1811;* as the time of obtaining the
double

* At this day an opinion seems to take place, that the *gospel* must be preached to the *isles*, and other parts of the earth. Missionaries are sent to publish what? Glad ti-

double portion of the *first-born* began in this patriarch, about 1805 years before Christ, the paral-

dings to all nations. Can the disciples of *Austin*, or of *Calvin*, go forth to proclaim this message? What will they tell the isles, that all past generations are worse than lost, reserved only for miseries, *intensive* and *extensive*? They must contradict their own creed, as *Calvinists* in their *exclusive* predestination. The *Lutherans* or *Arminians* cannot preach that which Paul did, and which Moses and the prophets did, in bearing testimony to the *one fire*, and *one blood* of *one male lamb*, which as *Ariel*, the typical altar before, the *Lion of God*, devoured into his mouth, for ever hungry, the bulls, rams, and goats of the law, figuring sinners in their different degrees; ground their bones to powder and dust, consuming them in the flesh, and consummating them in the *spirit*, that is, in the *fire* and *light*, the *best image* this system furnishes of the *true light*, *living light*, from the Father of Lights, whom the sacred writings name the *Living God*; who has given to his beloved Son the power of *divine transmutation*, of a new creation, and a real physical *regeneration*, which began in *that spirit* of *his lips*, that sceptre or power of his mouth, which breathed the *Holy Spirit* into the *first-fruits* at the *passover* in a mysterious manner; but which *spirit* of *life*, *light*, and *immortality*, was *openly* revealed at *pentecost*, and declared in its *truth*. This birth from *above*, this seed of God, the *word*, was understood by the ancient church, and called being born and begotten out of the *mouth* of the Lord God, as *Adam* was, when the *breath* of *lives* was breathed into his nostrils. Gen. ii. 7. They cannot

parallel time, which is called by the Lord himself, the *times* of the *gentiles* to run for
this

cannot preach *Jesus*, the same name and person, *yesterday*, *to-day*, and for the *ages* to come. Heb. xiii. 8. They will restrain the overflowing grace, and the *raining* of *righteousness*, to their own creeds of men, and political establishments; or, if they have the light, the candour, and zeal for the truth in *Jesus*, they must pay no more regard to *Luther*, *Calvin*, *Arminius*, or any other man, than Paul did to *himself*, *Apollus*, and *Cephas*. 1 Cor. i. 12—iii. 1—10. They must give this instance of the hardest part of *self-denial*. We have been deceived; we have been *carнал*, and not *spiritual*; we have been babes, fit for milk, and not for *strong meat*. Thus the apostle speaks, rebukes, and charges ignorance in the *word* of *justification* on such who use milk; who neither give, nor can receive the *wisdom* of God, spoken in a *mystery* to the *perfect*, meaning men of *real knowledge*, *able ministers* of the New Testament, but not of the letter only, but of the *spirit* to that letter, which he proves in 2 Cor. iii. through the whole chapter. The last message can never be published by any sectarians, though as numerous, rich and powerful as the *Papal* church, the greatest schismatic and Heretic in the world; yet most confident in her ignorance, corruptions, and superstitions, even to the grossest idolatry; with the spirit of a persecutor in the breast of every priest and member. From whose cup of forceries, however, every community has drank; and all of every sect equally hate and reject the name of *Jesus*, as the *ransom* for all men, and the *Lamb* of God that is
taking

this high prize, is nearly expiring; when the number of the *few chosen*, compared with the *many*

taking away the *sin* of the *world*, and will continue to do this great work, till every prisoner of death, in generations past, and all that shall be prisoners to this dreadful and last enemy, in generations to come, shall be redeemed, each in their lot, by the *first-fruits*, reserved and preserved, and formed by the hand and will of the Creator, as an act of grace, and not of works antecedent, that the *elect* should have no ground to boast, and should have no pride or envy against those whom they are to bring home at the harvest. For as the apostle speaks of this gracious design of God, predetermined before the *Æonian times* or *ages*, though manifested in these last days; he calls it the revelation of the *mystery*, (secret council) sealed from the everlasting times, but now manifested (unsealed) by the prophetic writings, according to the commandment of the *everlasting God* made known to all nations. Rom. xvi. 25. This council he again calls, making all men see what is the fellowship of the *mystery hid* from the *ages* in God, who created all things by Jesus Christ. Eph. iii. 9.—He repeats this mystery hid from the *ages* and *generations* past, but now made manifest to his saints. Col. i. 26, 27. And this mystery he explains thus: That the gentiles should be *co-heirs*, and of the *same body*, and *partakers* of the *promise* in Christ Jesus. Eph. iii. 6. To understand this, we must know, that the Jews never thought that the blessing of the *first-born* could pass to the gentiles; they thought it settled on Abraham's seed according to the flesh. They knew, that *kings* were to come from Abram and Sarah,

many called, who have not obtained the crown and kingdom, will be accomplished; which

Paul

Sarah, as well as a multitude of *nations*, which were all to be blessed in his and her seed, properly only *Isaac*, the rejoicer, heir of all his father's goods. Gen. xvii. 5, 6. They did not know the precise number, nor could it be known, till, by a *peculiar* revelation from Jesus Christ, it was made known to John. When treating again of this prerogative blessing of a crown and kingdom, he says, "For the children not being *yet* born, and not having done *good* or *evil*, that the purpose of God might stand according to the *election*, not of *works*, but of him that calleth: it was said unto her, (*Rebecca*) the *elder* shall *serve* the *younger*. Yet this younger had his blessing, as Moses affirms, and Paul also, in Heb. xi. 20. Yet, on this distinction of a greater and a lesser blessing, has the base, blasphemous doctrine of *Esau's* eternal misery, with all his posterity, been invented by *hireling-priests* from Constantine's introduction of *his nobility, his honour, his arms, his ensigns, his triumphs, his haughtinesses, his pride, his superciliousness*. He entered not into the church as a true and plain Christian, which had indeed been desirable: he came into the house of *God* accompanied with the *Devil*. He would have joined together *two houses, and two cities*, that of *God* and the *Devil*. Their zeal cooled by degrees, their faith decreased, their whole piety degenerated; instead whereof, we now make use of *shadows* and *images*, and I would that we could retain these. Let Bolingbroke, Voltaire, Gibbon, and other enemies to the religion of *Jesus*, (not the religion of emperors and kings)

Paul names the fulness of the gentiles to come in; so in their name, and the happy relation they

kings) relate the horrible persecutions, and continual butcheries, by the hands of an exclusive priesthood, in consequence of this *unnatural alliance*, almost the *first Antichrist*, which converted the church of the *Saviour of the world*, and the *ransom for all men*, (judgments in measure and number included, for correction and amendment, as a *means* and not an *end*) into worse than a *den of thieves*, as under the law, for it became a *great slaughter-house* for murdered millions, during twelve centuries. All these shameful corruptions arose from a set of men, who by degrees stole into the fold of the *great shepherd*, as if they were the *antitypes* to the *Levitical priesthood*, and were the *kings, priests, the first-born and first-fruits* under the gospel, when the whole design of the present dispensation is to gather a *peculiar people*, and *royal priesthood*, out of that part of the gentiles, among whom the gospel has been made known. The religion of *Jesus* was never intended to be *national*; and when it became such, was turned into a *dead sea*. Palaces, thrones, and crowns, (the mimic mitre of Aaron's royal priesthood, a *type* only) worn by prelates in the fifth century, as that learned bigot, Henry Dodwell, boasts in his *one altar*, and *one priesthood*, soon debased the humility and the *daily cross* of the pastors of religion, and changed their character from shepherds feeding their flocks, to *wolves* devouring them, as the GREAT SHEPHERD foretold. This was to be done by putting on sheep's clothing to deceive; and answers perfectly the *second beast* coming up out of the

they bear the whole world, cast under two images or types, by *Moses*, in the *seven weeks* for

the *earth*, who had two horns, like a lamb, and spake as a *dragon*. This is a true picture of hypocrisy, and no where so conspicuous, as in the hierarchy and canonical code of the *Papal church*, and her daughters, whose laws are like *Draco's* written in blood, and sealed by it. Amidst their abominations, it has served to plant *crowns* on the *real martyrs*, and so far hastened the accomplishing of the number of the *elect*, as the church service speaks. If it be inquired, who are the elect? Paul shall answer, "I Judge no Man, I judge not myself, to be of that number." 1 Cor. iv. 3. The Lord knoweth those that are *his*, in that peculiar sense. 2 Tim. ii. 19. He run to obtain a crown; he exhorts others to run for the *same high prize* of *their calling*; though *many* run, yet one among many *only* obtaineth the prize. Phil. iii. 14—1 Cor. ix. 24—27. The Lord says, *many* are called, but *few* chosen. Matt. xx. 16—xxii. 14. To the question put to him, Lord, are there few that be saved? He said unto them, "*Strive* to enter through the *strait gate*, for I say unto you, many shall strive to enter, and shall not be able." Luke xiii. 23, 24. Such a question could not have been put in any sense, but as applied to the Lord's lot, *his proper Israel*, or the *first-born* under the gospel. They knew by the Levitical priesthood, as representative of the *first-born*, and by the *first-fruits*, that there would be a great distinction in the kingdom of Messiah, of some above others; but the number was not revealed under the law, nor under the gospel, till the Book of the Revelation

for the *harvest* of *wheat*, and for the *vintage* or *vine* of the *earth*, the *feast* of *tabernacles*, when the *seventy* bullocks, confessed by the ancient Hebrew church, to signify the subjugation of the seventy nations, will be slain and killed in the *flesh* of *sin*, and the redeeming

was given to John. They ever knew, that in the seed of Abraham, Isaac, and Jacob, all nations were to be blessed; but they never thought that the blessing of the *first born* could ever be transferred to the gentiles at all, but must be confined to the children of Abraham according to the *flesh*. With regard to the whole world, or the nations of it, one of their strongest objections is founded on this ground against *Jesus Christ*, that no church of believers holds out the salvation of the peoples, tongues, and languages, either in the present publication of the gospel, nor in any future one. This is certainly true. *Luther* denies any predestination at all: *Calvin* from *Austin* and the Papal church takes it in a most horrible sense; and all alike combat this truth which Paul set clear enough, in Rom. xi—Heb. xi. 20; and of which the *Mysteries of the First-born* and *First-fruits*, published by me, have given the full view, which can please no community, because it displays a grace, which no churches acknowledge, and which flatters no *self-electing* or *self-elected* sectaries. The established church rejects Paul by the 17th article, which, as errors are consecrated by *antiquity*, must never be removed, lest truth should be shaken by the abolition of a gross, dangerous, and abominable falsehood.

blood

blood of *fourteen lambs* will sprinkle them into spirit, life, and immortality. The gospel so preached, as before observed, implies not the reception, but its true interpretation, given forth by the *little strength* of the *Philadelphia church*, and shewn to comprehend *all nations*, which have been left in ignorance from Babel to this day, a small part only being favoured with the knowledge of the *one true God*, and *Jesus Christ*, whom he has sent. For nothing can be more clear, than that this evening, for it is at least the evening of the *sixth day*, and the time of the *sixth seal*, (where one end is broadly marked to take place, in Rev. vi. 12—17, to answer the second chapter of Isaiah in the extremity of the days) this evening will be full of mockers and scorers; full of all the refinements of luxury and sensuality, as drawn by the pencil of this prophet; full of the most marked derision, as Belshazzar's great feast, drinking out of the vessels of the *temple* with his thousand lords, his wives, and concubines, when they praised the Gods of gold, silver, brass, iron, wood, and stone; when the same night his kingdom was taken away, and transferred to another king. Dan. v. 1—6. Here we have the full picture of confidence, insult, and

derision of true religion drawn, which answers to *Noah's* days, and to the last and worst, the *Laodicean* church, which speaks in the *spirit* of *Babylon*, the world at large: I am rich, and have need of nothing: I sit as a queen, and am no widow, and shall never see sorrow. Rev. xviii. 6—10. Yet in one hour, does her cup *double* come, *torment* and *mourning*. It is very easy to impose the name of *Babylon* on the church of Rome, as *Daubuz* and *Lowman* before, and Bishops *Warburton* and *Hurd* have since done, from her trading in all the articles of wordly commerce, trafficking with her superstitions, corruptions, and the solemn mummary of her numerous rites and ceremonies. Merchandizing, even in their sense, is not confined to one church. The Greek church has her merchants, and all Christian kingdoms are as greedy of the dainty and goodly things of *Babylon*, to feed the bestial part of man's nature, as any Mahometan and Pagan nations can be, and in general much exceed them. *Babylon* has *mystery* written on her forehead, which implies somewhat not obvious, or commonly known and suspected. She is the *great city* that contains all nations, languages, tongues, and peoples, which can
be

be truly said only of the whole world. This great city is to be devoured with all her *fleshes*,* and burned with fire; so must the earth, and all her works, and all the various kinds of animal, sensitive, and vegetable life, pass through the *fire*, to refine, to purify, and renew a different earth and heavens too. At *Babylon* began the confusion of tongues, and the commencement of the manifold and

* The word *fleshes* (*Sarkas*) comprehends the whole animal creation, as well as man with his coat of skins, his flesh and blood, which cannot inherit, or even enter the kingdom, till it be changed into a spiritual, incorruptible, and immortal substance. The Hebrew church in the day of her knowledge, calls the *old Adam*, *Jatzer Harang*, the evil imaginer, or former of corrupt thoughts and designs, the apostle of hell; *Satan* and the *serpent*, concupiscence, the *strange God* in the heart of man; the enemy, the heart of stone, the *man of sin*; against whom they were called to fight, to kill in the root, as the cause of evil. More of these true sentiments in consonance with the New Testament, and with the words of our Lord and his apostles, *Paul* and *John*, may be seen in that excellent man, *Schoetgenius*, in tom. i. *Horæ Hebraicæ*, in his Dissertation *de Luâ Carnifet Spiritus*. But as this account flatters not man, neither kings, nobles, priests, or laics, it is not fit for *Heraldry*, and titles of *pride* and *vanity*.

idola-

idolatrous worship of false gods. The kings of the earth, the merchants and mariners lament the fall of this great city, and the loss of their riches and splendor, by the loss of her goods, for ever gone. What have all these characters, so extensive in their sense, to do with the *Papal* church, corrupt and abominable as she is in every part of worship? But the marks perfectly agree with the whole creation in bondage unto corruption; with Jerusalem below; with this system, the *fashion* whereof must pass away, that the *New Jerusalem*, the *holy city*, the bride, the lamb's wife, may succeed; and according to the apostle, the mother of *free sons*, in the liberty of heaven, and its blessings. Gal. iv. 22—31. The evangelist John, whom we presume to have understood the *spirit* as well as the letter of prophesying, that is, of the true interpretation of sacred writ, calls *Egypt* the *great city*, where *Christ* was crucified; for certainly all the world condemned our Lord to death; all the hands of all nations were laid upon this oblation for the *sin* and *sins* of the *whole world*. John i. 29—1 John ii. 1, 2—Isaiah liii. 6. Such superlative goodness as shone in the beloved Son of God, the full image of his Father's

ther's perfections, would have found the hands of many *Cains*, many *Ishmaels*, to kill him, as before shewn in *Joseph*, envied and hated, sold, and intentionally murdered. Thus the whole world was represented by one nation, as all nations were to receive mercy from him, and the riches of his suffering love, and obedience unto death. Rom. v. 14—22. We now proceed to the *throne* and the *Judge*, as given by the law, the prophets, and the gospel.

Part VII. The THRONE and JUDGE.

WE must build on these two truths, as the *Jahcin* and *Boaz* of the heavenly temple. 1. God is *love*, his moral perfection and immutable attribute of goodness. 2. God is *light*,* his

* God is said to *dwell* in that light which no man can approach unto, as man in his present state. 1 Tim. vi. 16. This dwelling place the Hebrew church always called the *Schechinah*, which first appeared in the *cloud of glory*, or the *pillar of fire*, to cover and guide the Israelites in the wilderness—journies. But God who dwells in the light, and clothes himself with it, is different from his dwelling, and from his garments, as more spiritual

his pure, absolute essence ; in him is no darkness at all. 1 John i. 5—iv. 7, 8. We are informed,

tual and interior. That *this God* is the *Ancient of Days*, Creator of all systems or ages ; and in his abundant mercy, our Redeemer, by uniting the *seed* of the *woman* to himself, and to his throne, as shewn in Dan. vii. 13—Rev. xii. 1—5, can admit of little doubt in such minds as are not prepossessed by systematic divinity, the doctrines and traditions of men, somewhat, and not much cleared of the *rubbish*, in Mr. *Jenyns* words, heaped upon it, by the *scholastic* theologers, the armies of Monks in their cells of idle and vain speculation. An objection, and a very strong one, will be made, that by this explanation the world must have been deceived, and perish for want of true knowledge. The reply must be in the Lord's words: " False Christs and false prophets shall arise, and shew great signs, so that they shall deceive, if it were possible, even the elect. Matt. xxiv. 24. That this has been true, is allowed to be so, respecting the *strong delusion* sent on the *Papal* church, that they should believe a lie, that they might all be condemned. 2 Thess. ii. 11. Why, is it not equally true in *Mahomet's* imposture, who came to perfect what Christ had left unfinished ; who assumed the pretence of the *Elect*, as the heirs of the promise made to *Abraham* by *Sarah*. He took up *predestination* in the same false and horrible view of excluding all but themselves, which the Christian church, as it was called, had established before. His sword seemed sent to teach the *persecuting spirit* of Christians at that time, the law of *retaliation*, and to make them feel in themselves

Informed, that the Father judgeth no man, but hath committed *all judgment* unto the Son. For, as the *Father* hath *life in himself*, so hath he given to the Son to have *life in himself*; and hath given him authority to execute judgment, because he is the Son of the MAN; that is, his own Son. John v. 21—30. Let us look for the throne of *this Son*, the judge of all men. 1. He was the *angel* of his presence (faces *dual*) in the *cloud of glory*, in whom Jehovah put *his name*, his full nature; or what Paul calls the *fulness* of the *Godhead* dwelling, continually abiding in him. 2. When the tabernacle of Moses was erected, the cloud covered the tent of the congregation. 3. When the Israelites possessed the land promised to their three fathers, the cloud, as the visible mark of the divine presence, rested over the mercy seat, in the *Holy of Holies*. 4. Under the ministration of the tabernacle, when *Messiah* was to appear in the *type* of a

what they had executed in every form of barbarity upon others; making men sinners for a word, and Hereticks for believing truth more than themselves. That *few* would find the narrow path to life, the great teacher informs us: *many are called, and few chosen.*

E c

lamb,

Lamb, Son of a Year, he had a *typical*
throne on the altar of *brass*, where he gave
 himself in that figure, as the meat and drink,
 in vapours and clouds, for the *perpetual* feast,
 represented at that altar of *perpetual* fire. But
 here his character was *double*, that of *shepherd*
 and *feeder* of *Israel*, in the representative
 name of all the *first-born*; in the second func-
 tion, he sat on this altar, as judge of sins and
 trespass-offerings: to which altar, called in
 the *mystery*, *Ariel*, the *Lion* of *God*, all the
 bulls, rams, lambs, and goats, figuring sin-
 ners, the greater and the lesser, were to be
 slain, and devoured and sanctified by *one*
blood, and *one* fire, ever ready to receive and
 consume them into union with the *lamb* and
lion, one, yet in a two-fold figure. All ob-
 lations were unclean by the law, but that
one lamb, who gave the *bread* and *wine* of his
royal *priesthood*, and ate up the sins and tref-
 passes into *that* *perpetual* fire, which, for a
 time, spoke as clearly as figures could speak,
 the *killing* in the *flesh*, and quickening in the
spirit. The constant axiom, or lesson of the
 whole ministry in the six branches, was this,
 whatever is in this service in the earthly form,
 is in Heaven above in the celestial truth and
 reality;

reality; and what is in Heaven, and the *temple on high*, is here, in these courts, represented after the *earthly pattern*. Our Lord, speaking of worshipping the *Father in spirit and truth*, sets before our view in the gospel, every part of the *old figures*, as fulfilling by him in his people really and spiritually. The garments of his priesthood, the meat and drink of the *new altar*, set up in the *bodies* of his members, the *perpetual fire* of his kindling, the lighting and keeping alive seven lamps, and burning the sweet incense, the water of the laver, and salt of the covenant. The fordid and groveling opinion received by almost every church or sect of believers, is, that the magnificent ministration of the law had no inward sense, but was a mere external, splendid, and inactive institute, during fifteen centuries. This is a false view and character of it, as I have shewn from the Hebrew writers on that dispensation in the *Daily Service of the temple*, published by me in 1767. This work was called, by men of spiritual knowledge, the most *luminous* production that many centuries had seen; yet was it condemned by *Reviewers*, as a piece of *Hutchinsonism*, to which it bears not the least similitude,

tude, and contradicts almost the whole plan of Hutchinson's writings. Let the apostle decide, who says, what he knew well, that the fathers were all under the cloud, and all passed through the sea, and were all baptized into Moses, in the cloud and in the sea; and did all eat the same *spiritual meat*, and did all drink the same *spiritual drink*: for they drank of that rock which followed them, and that rock was *Christ*. He speaks not of figures and shadows, but of the same great truths our Lord delivers in the whole sublime sixth chapter of *John's* gospel. By the fathers, he means the *Elect* alone, who were believers in the *mysteries* of the figures of the legal ministration, and received by their faith the same heavenly gifts, as the gospel more openly shews, and publishes in the spirit and truth, to every part and branch of it. 1 Cor. x. 1—4. What *dust*, the serpent's food, most expounders give to this passage of the apostle, it would be a heavy task to give: it is for a *More*, a *Cudworth*, a *Sterry*, a *Hartley*, or a *Law*, to prophecy on such spiritual subjects. Such men are what this apostle calls spiritual or prophets, and sons of prophets, judging all things, yet judged of none. 1 Cor. ii. 14, 15.

We must proceed to consider the *throne* of the *Son* of the *most high God*, on mount *Sinai*. The view of this dispensation, and the law of the Ten Commandments, or ten words, given from that mount, is delivered by the apostle, and its meaning explained by this peculiar enlightened servant of our Lord, in *Hagar*, the *Egyptian mother*, and *her children*, in Gal. iv. 22—31. Ye are not come to the mount which could be touched, (meaning of *hard compacted matter*) and burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, and the sight was so terrible, that *Moses* said, I exceedingly fear and tremble. *Moses* must here be considered as the *law* of *death* and *judgment*, in the apostle's words. He bears the only national record of *death* brought by one transgression, and of *flesh*, the cause of it: he bears witness against this flesh and blood, as no original work of God, but a loss of the *first glory*, or garment of nakedness, without shame, and the second clothing of nakedness, with shame. This testimony was by circumcision in the man, and in the woman's uncleanness in her *bloods*, for 120 days for sons and daughters. Levit. xii. The Christian
church

church seems very tender of wounding the pride of human nature, and the interest of the colleges of heraldry, to pillar up the haughtiness of mankind against the three lessons for humility, by the general prison-house of death, the work-house of toil and labour, and the hospital of weakness and diseases, to bring us to the judgment, or the grave. The apostle calls our present tabernacle, house or body, by three names proper to it, the *body of sin*, *body of death*, and the *body of our humiliation*,* or degradation. He tells us, we wait for the *adoption*, to wit, the *redemption of our bodies*. Rom. viii. 23. When was it lost, but in *Adam*? When shall it be found? In the day of judgment, for men in general, when this mortal shall put on immortality, and this corruptible shall put on incorruption. Then mortality shall be swallowed of life,

* In *D'Herbelot's Bibliothèque Orientale*, we find the tradition of the fall in all the eastern nations, and some traces of the hope and expectation of a redemption. In testimony of this hope, they buried in *white*. This part might easily be drawn from the *white garments* of the Levitical priesthood; as the law, open to proselytes, might have taught them the true sense of using that colour.

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by the power of the Lord, who shall change this body of our humiliation into the form of *his body of glory*, by that mighty power, by which he is able to subdue all things to himself. Phil. iii. 21. The dispensation of Moses with *Mount Sinai* must be considered in the general view of the apostle, as the *law of death* and *condemnation*, the national record of the first *sin*, and its penalty. Moses is the servant, and faithful in the type and figure to the Son, his Lord and Master over the house or temple on high: he therefore dies, and passes his law into the hands of *Joshua*, who is, in the *mystery*, *Jesus*; and this truth will lead us to *Mount Zion* of the spirit, and to the *throne* of the *Father*, or God of all the ages, creations, and systems: on which throne of the *Most High God*, we must find his Son at his right hand, and prepared to execute judgments of the law of *righteousness* and *justification*. 2 Cor. iii. 5—11. In the blessed character of the LAMB, we must find him on *Mount Zion*, with the hundred, forty and four thousand on the same mount. Rev. xiv. 1, 2. These have the name of *his Father*, (the *Living God*) written on their foreheads. They bear the character of the *first-fruits*,
and

and are shewn connected with the *harvest*, and the *vine* of the *earth*, the two images or similitudes under the *sun* of this world, representing the whole body of all nations, languages, peoples, and tongues; which must be blessed in *Abraham's* seed, according to the *flesh*, who yet was before this patriarch; as he was the *root* and *offspring* of *David*. In the *flesh*, his *Son*; in the *spirit*, or divine nature, his *root*, his *Father*; or, as Paul interprets the double name, Who is the God over *all things*, blessed to the *ages*, or their consummation. Rom. ix. 5. The propriety of uniting the harvest and vine to them, as the reapers of the first, and treaders of the other, will confirm what the apostle speaks of his knowledge in the *mystery* of Christ. Eph. iii. 4—9, and what he farther affirms of the *first-fruits*, and the *root*, sanctifying the *lump* and the *branches*. Rom. xi. 16, and of the gracious purpose of shutting up in unbelief Jews and Gentiles, in the general character as a *nation* and *nations*, that he might have mercy upon all, through *his own Israel*, gathered and separated for *his own glory*, during both dispensations of the *law* and *gospel*. Rom. xi. 28—36. We may observe, that the term of the
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the *everlasting gospel* is proclaimed in the name of the *first-fruits*; and the fall of *Babylon* follows, the *great city* of all nations; which has no more relation to the *Papal church*, for shedding the *blood* of the *saints*, than the *old Jerusalem*; to whose wickedness, as I have remarked before, our Lord charges the blood of all preceding ages, from *righteous Abel* to the blood of *Zacharias*; and for which great sin he declares that the punishments and visitations of God should come upon that generation. Matt. xxiii. 34-39—Luke xi. 49-52.* *Babylon*, even by the *let-*

* The law of Moses speaks to all the nations under the fall, as made of *one blood*, or *one flesh*. It is a record of *death* passed upon all men, and of a promise of a *Redeemer* by another *blood*, and another *flesh*. This new clothing was figured by the white raiment of the *priests*, as is shewn in Rev. vii. in that great multitude, clothed in white linen, washed into that luminous form, by the blood of the *lamb*. The *palms* in their hands bear a two-fold testimony; first, that the *great multitude*, which no man could number, bring to view the *feast of tabernacles*, the most general, and the last of the seven months of the sacred year, from *Abib*, the month of first ripe fruits, and of the *passover*, to the month of *Ethanim*, or *Antientis*. 1 Kings vii. 2, 3. 2dly. The palm branches point out the *cherub* and *cherub*, and a palm-tree between each *cherub*.

ter, as well as *spirit* of the sacred oracles, comprehends the whole earth, and all the nations

rub. Ezek. xli. 18. The *cherubim* of the *royal priesthood*, or king-priests, are different from the other: they are *sons of living light*, all receiving from the throne of the *lamb*, the chief *prince* or king of these kings. The other are subjects and children, whose vessels or spiritual bodies are filled from the emanations of their kings. Mich. iv. 5. The first are called Gods, (Elohim) the others, sons of Gods. The first are *arch-angels*; the other, angels, subjects, or sons. In the Hebrew theology, this distinction is just, and shews what Paul taught in that school at first, means by the difference of *glory*, in the resurrection, where *one star* differeth from *another star* in *glory*, (light). Daniel knowing the distinction between the *royal priests*, and their subjects, says, "They that cause wisdom shall shine as the light of the firmament, (the sun) and they that justify many, as the stars, for ever and ever, *legnalam vagned*. The true distinction of these two words has been explained before. Our Lord says, the just, properly the elect in this place, shall *shine* as the *sun*, in the kingdom of their Father. Matt. xiii. 43. The distinction of glory was given in the robes of purple and white, of the *high priests*, and limited to *Aaron's* house and sons in the figure, predicting or prophesying in that *figurative language*, the distinction our Lord gives to his disciples of thrones more glorious than to others. This privilege is given to the twenty-four elders, who bear the twenty-four stones and names, on which the *New Jerusalem* is built and finished, in Rev.

tions and tongues dwelling on it. *This great city*, characterized as full of *merchants*, in scripture called *Canaanites*, traffickers, will pass the judgment by *fire*, whenever the *hour* of her visitation shall come; and her *fleshes*, (as the prophet speaks with a precise view of the *old earth* to be destroyed with all her works) shall be burned, and be changed by the *second deluge*, (of which *our baptism* by the spirit and *fire*, Peter says, is the *anti-type* in a gospel meaning) not washing away the *filth* of the flesh, which water can only do, but the answer of a good conscience, by the *resurrection* of *Jesus Christ*. He speaks in the same view, as his brother Paul did of *Christ* having *died* for *our sins*, and *risen* again for *our justification*. 1 Peter iii. 21, 22 —Rom. iv. 25—v. 16, 17, 18. The apostle says, one Lord, one faith, one baptism, (not

xxi. The *cherubim*, redeemed by the Lamb's blood, are in the *centre*. The irradiations of *his sun* fill their centre, as God, his Father, is in the Son of his bosom, John xvii. 21, 22, 23—Rev. v. 6-13. The *high priest* bore the twenty-four names in his garments, which have been explained in the mysteries of the *first-born*, and published by me, 1763, read by few, and answered by none, because built on *scripture*, and not on *men*.

two) one God and Father of all, who is over all, and through all, and in you all. Eph. iv. 4-14. As, in this *second evening*, the flowing of the *living waters* must come, according to *Zechariah*; so the *everlasting gospel* must be preached by as few witnesses, perhaps, in proportion, as *Noah* was to the *old world*. The two prophets must be brought out of sackcloth, and placed on the mount, in a perspicuous view, clothed with *glory*, bearing testimony unto *Jesus* again, as before at his transfiguration. For, as the heavens are shut from rain during their wilderness state, for 1260 days, or years; so *Zechariah* points out an *evening* for the great effusion of the *Holy Spirit*, expressed by *living waters*, in other words, the *water and blood of the lamb*, flowing in the *second evening of the sixth day*, after the most general mockery and insult by the peoples and tongues, tribes and nations, rejoicing at the death of the *law and prophets*, because they tormented them in sackcloth, in the garment of the *killing letter*, and under the great power and dominion of the *second beast*, a *false lamb*, a *false Christ*, with a lamb's horns, and a dragon's mouth; after this beast, the whole world

world wondered, from the multitude of false prophets, preachers of the *letter only*, and that too in the most debasing sense. It is known, that our Lord died from the *body of sin*, and entered Paradise on the end of the *first evening* of the *Hebrew day*, and of the *Temple Service*. But at what time his side was opened to manifest the *true water and blood*, answering to the *laver* of the *law*, and the blood of the altar, or the *wine* of that perpetual feast and supper of the *lamb*; this hath been secreted, that the exact time of the evangelical universal baptism should not be known. That it is near, the signs of times, and of this day, are sufficient to shew to the *wise*, in *Daniel's* words.

Let us proceed to consider what the Lord speaks of his coming; of his throne of judgment, the subjects of it, and his decision.

First of his Advent.

THE Lord has told believers, " Then shall they see the Son of the MAN coming, sitting

sitting on the right hand of power, and coming in the clouds of heaven,* the *heaven*, the inmost heaven, where the materiality is the purest that can be. Matt. xxvi. 64. Again, when speaking of his general advent, in Mark xiii. 26. Then shall they see the *Son of the MAN* coming in the clouds with *great power and glory*. This advent our Lord calls in Matt. xvi. 27. The Son of the Man shall come in the *glory of his Father*, with his angels; and in the next verse, he says, "There are some standing here, who shall not taste of death, till they see the *Son of the Man* coming in *his kingdom*." In this passage he looks to his coming in the *spirit* at the pentecost, where the *letter* of the *legal* prophet, *Joel*, carries blackness and terror before it; which the gospel-prophet *Peter* explains as the completion of the ministry of the temple,

* Hence *Shebbakim*, in Psalm xviii. signify the superior clouds, most light and rarefied. It is used for heaven, from its subtlety, and the residence of *Jehovah*. Psalm lxxxix. 17. His *strength* is said to be in the clouds. Psalm xcvi. 35. It has the same root, as to *laugh*, because true joy and everlasting happiness will then be known, when we are returned to its place in the *presence of God*.

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according to the *spirit* and truth under the Messiah. "Behold," saith JEHOVAH, "in those days, I will pour out my spirit upon *all flesh*, and I will shew wonders in the *heavens*, (dual) and in the *earth*, *blood* and *fire*, and *pillars* of *smoke* or vapour. These things were daily seen in the *figure* of the *lamb*, *his flesh*, and *blood*, the *meat-offering* and *drink-offering* ascending in vapours, or emanations of clouds, by the rarity and liberty of the *perpetual fire*, and by the incense for the golden altar, where the white odorous cloud was clothed with the *seven lights* of the *golden candlestick*, called under the gospel, without the figure, the *seven spirits* before the *throne* of God, in the *Holy of Holies*. Rev. i. 4. If the legal service, called by the apostle, the ministration of *death* and *condemnation*, was *glorious*, how much more shall the ministration of righteousness or justification excel in *glory*. 2 Cor. iii. 7, 18. The first discovery of our Lord as the *Son of the Most High God*, was at his *transfiguration*, when the *bright cloud*, the *schechinah* of JEHOVAH, overshadowed him, and his three witnesses, *Peter*, *James*, and *John*, and the two witnesses of *Moses* and *Elias*, appeared in *glory* from him. representatives

tatives of the *whole law* and the *prophets* being glorified in that one name, *Jesus*, in which name they left him standing *alone* on the mount. Matt. xvii. 1-9. The name of this mountain is not mentioned, yet it is a very ancient tradition among the Jews, in *Debarim Rabba*. Sect. iii. fol. 255, that *Moses* and *Elias* must appear when *Messiah* comes. They will appear no more, but as witnesses, that the whole law and the prophets are glorified in him, and shall pass into his one name, as Paul testifies, *Jesus*, yea, yea, not yea and nay. 2 Cor. i. 18, 19, 20.

*The ADVENT as the JUDGE over Men
and Angels.*

THIS advent Christ calls *coming in his kingdom*. Matt. xvi. 28. In Mark we find it described as the *kingdom of God in its power*; and in Luke, simply the kingdom. chap. ix. 27. The *lamb* is the *judge*, and *Motent Zion* is the *gospel-mountain*, not *Mount Sinai*, which is passed away, as the apostle informs us in Heb. xii. 18-29. The two important images
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of the final judgment under the prophets, are given in the *harvest* of the *wheat*, and in the *vine* or *vintage*. The same images and similitudes are introduced under the *gospel*, to receive the true and dignified sense to those figures and shadows, in the name of *Jesus*, and in that *one name*, never to change; ever *yea*, *yea*, not *yea* and *nay*; for all the *promises* of *God* in *him* are *yea*, and in *him* *amen*. 2 Cor. i. 17-21. The herald proclaiming the *Son* and *Father*, *one*, *ev*, in Hebrew *abbad*, distinct, not divided, represents the Lord with the *fan* in his hand. This *Elias*, speaking of his *Lord* and *Master*, the *baptist* by *fire* and *blood* of the spirit and truth to the figures of the *typical fire* and *blood* of the *altar* of *Moses*, says, "Whose *fan* is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner, and burn the chaff with unquenchable fire. Matt. iii. 12—Luke iii. 17. The *flail* so often spoken of by the prophets, has done its work before, and prepares the mixture of the wheat and chaff for an everlasting destruction of the *evil*, *mystically* the *flesh* of *sin*, and *Esau's* rough, hairy garment in the *spirit*. The Lord by *Jeremiah*, threatens to raise up a *destroying wind*

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against

against *Babylon*, (the great city of the nations, languages, and tongues, in other words, the *whole creation* of Paul. Rom. viii. in bondage unto *corruption*). I will send *fanners* that shall fan her, and empty her land, chap. li. 2. What is the chaff to the wheat? saith the Lord, chap. xxiii. 28. As the law and the gospel bear a mutual relation, as a shadow and truth; the prophets of the last, (who are apostles and evangelists, messengers of good tidings) look towards each other, and transplant their words and imagery for the last and noblest completion in *Jesus alone*.

As the *Lamb* cannot come to judge men, and the lapsed angels, until the number of the *Elect*, in that *appropriate* character, and *pre-eminent* distinction, be complete; therefore it was said to the souls which were under the altar, that were slain for the word of God, that they must rest a *little time*, (chronon) till their fellow servants and brethren, that should be killed as they, should be fulfilled, and white robes were given unto them;* that is, they were

* This *little season* appears to answer to the apostle's *short work or account* which the Lord will make, and cut it

were clothed as *priests*, but waited for their thrones, as *kings*. Rev. vi. 8, 9. We find *thrones*, and those sitting on them, and judgment given to them, who had been beheaded for the testimony of *Jesus*, even the *word* of God, his only-begotten; to those who had not worshipped the *beast*, nor his image. These live and reign, as *royal priests*, with Christ, their God, or celestial head, a thousand years. Rev. xx. 4, 5. They partake

it short in righteousness. Rom. ix. 28. He refers, as supposed, to Isaiah x. 22—chap. xxviii. 22. Our Lord declares, that the days shall be shortened for the Elect's sake. 2dly. This scene is under the fifth seal; under the sixth seal, one end is finished, and little doubt ought to be made, that, in this *second evening* of the sixth day, in the great measure of a chiliad, the glorious time will come, predicted by the two prophets Isaiah and Micah, who fix the commencement of the kingdom of the Lord to the *latter* part of the days, answering again to Zechariah's *evening* for the *great light*, and the flowing of the *living waters* continually from that time. No grace can equal that of *rebuking* many nations, that delight in war, and stopping the deluge of blood, with which the *Leviathan* of civil power, in Mr. Burke's forcible words, has ever caused the earth to overflow. Had this demagogue, (for a leader of the public opinion, as he wishes to be, is the true demagogue) had he joined *Behemoth* for the ecclesiastical power, the deluge of blood had been much greater.

of the *first resurrection*, not as subjects or common priests, but as *kings, priests, and first-fruits* over the great multitude of all nations, languages, tongues, and tribes, in Rev. vii. 7-21. As there is a *first resurrection*, it follows that there must be a *second* in its time; which is limited to the end of the *thousand years*. During this age, the *dragon*, the *old serpent*, who is the *Devil and Satan*, will be shut up in the *abyss*, in the principle of *darkness*. As the gospel must be preached, and explained as a message of *good will* to all the earth, it will be no hard task to make it harmonize with the *first heralds* from heaven, and with the *herald* in the *spirit and power* of *Elias* on earth, would the men who have assumed the character and office of interpreting the sacred oracles, generally called *propheying*, permit the clear and positive declarations to explain the dark or hard parables and sayings, of which our Lord speaks in Mark iv. 13, and in Luke viii. 10. The reverse of this mode of exposition has been adopted; dehying things most plain and unequivocal, to establish mysteries they do not understand; reversing the judgment and knowledge of Paul, who tells us, that *able* ministers of the New Testament

Testament are not such as interpret the letter, but the spirit to that letter. 2 Cor. iii. 5-12. This false method of prophesying, or expounding the oracles of truth, soon drove the two prophets into the *wilderness*, clothed them with sackcloth, and put on the dark livery on themselves, as more suitable to *their Antichrist*, to the *second beast*, the *false lamb*, with the *dragon's* mouth, a liar and a murderer, as the usurping priesthood filled the earth with as much, some say, with more blood, by this church militant with the two-edged sword in the hands of these *lamb-dragon* worshippers, the *self-elected* saints, than has ever been by *Burke's Leviathan* of civil power in national wars for dominion and commerce, the seed and root of all the desolations by this scourge of heaven, from *Constantine* to this day. From *Mount Zion*, the *lamb* sent his baptism of *fire* and *blood*, and *vapour of smoke*, or *white cloud*, the new raiment, on the heads of Jews and Gentiles, at that second national assembly of all the males at Jerusalem below. This was the revelation of the *mystic* words of all the prophets, brought forth from the *killing* letter into the *quickenings spirit*; and on this adoption, a *few chosen*, and found

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faithful,

faithful, wore the *crowns* of a *royal priesthood*, as a pledge and earnest of that holy baptism, the vengeance of God in the *fire* of his jealousy, when *flesh* and its wisdom, with the dark tribe of corrupt lusts in the *old Adam*, were burnt up; and a *new heart*, and a *new spirit* were given, as a *first-fruits* only, looking towards the *harvest*, at the end of the age. Matt. xiii. 39. From the *lamb* on Mount Zion is sent the angel, or messenger, to preach the everlasting gospel in his name as the *first-born* among the many brethren, *heirs* and *co-heirs*, having suffered with him, and for him, and are now glorified together. They are all *Josephs*, to clothe their enemies, their evil brethren, with shame; to fill them with fearful apprehensions of retaliation; when behold, he makes himself known at the last, forgives, and feasts them at his table. Gen. i. 15-22. So ends the book of Genesis; and in the *Dabar rabba*, the *great word*, the evangelical sense of the *new Genesis*, or new creation, will finish thus: The grace of the Lord Jesus Christ be with you all. Amen. Rev. xxii. the last verse.

The subjects of the judgment are all nations, languages, and tongues, and peoples, with angels, principalities, and powers, made subject unto Jesus. Dan. vii. 14, 26, 27—Col. ii. 10—1 Peter iii. 22. If the *voice of gospel* must be heard in this day of assembling the nations, we must interpret the images of the harvest, the vine, the tares, and all things that offend, in such a sense, as not to contradict the good news, or change it into a judgment of evil and misery.

The Harvest considered.

OUR Lord, in opening the meaning of the parable, says, "The harvest is the end of the *age*, (not world) the reapers are the angels: as the tares are gathered together and burnt in the fire, so shall it be in the end, or consummation of this age. Matt. xiii. 39-42. The angels are the same as the *Elect*, in Rev. xiv. called the *first-fruits* in relation to the *harvest* brought in view, which they must reap, thresh, and fan from the chaff, having separated the *tares* from the wheat, and all things that offend, and all that do iniquity.

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He that hath ears to hear, (understand) let him hear. This passage must be explained by two prophets, *Zephaniah* and *Malachi*, and also by *Esdra*s, who has preserved many great truths from the pure and uncorrupt traditions, or interpretations of the *oral law*; which, though despised at this day, and for ages past, bears the sense of the *quicken*ing spirit to the *kill*ing letter, in the apostle's judgment. Who brought death? the *Devil*, through envy? How came the *flesh* of *sin* upon *Adam*, and through him to us all, prisoners to his judgment? his mixture of good and evil, or the *two bloods*, which was one only by the first creation. How came the works of the flesh to be evil? from the same cause. This is an unpleasant and humbling truth to men and women at this day. Yet *Abraham* bowed to it in circumcision, and all the Hebrew women in their separation for sons and daughters. *Levit. xii.* Let us now hear the gospel of *Zephaniah*, chap. iii. 8, 9. Wherefore wait for me, till the *time* of my rising up to the *prey*, for my judgment is to gather the *nations*, and to *assemble* the *kingdoms* to pour upon them the indignation of all the wrath, (heat) of my nostrils; for in the *fire* of my
jealousy

jealousy shall all the earth be devoured. For then will I turn to the peoples (gnaammim) a pure lip, that all may call on the name of Jehovah, and serve him with one consent. (shoulder) Let us observe, that a *time* is marked; the prey to be devoured is mentioned; the judgment of fire poured out on peoples and kingdoms of the whole earth, or world at large; the consequence of a *pure lip*, and the instant obedience wrought by *that fire* of his jealousy. That this is the *day of wrath*, or the judgment, is clear, from chap. i. 14-18, where *Jehovah* will pour out their blood as dust, and their flesh as dung, for a consumption, even a speedy one, will *Jehovah* make upon *all the inhabitants of the earth*. This carries its own evidence of the *blessing*, in taking away the house of *death* by *sin*, and planting the *new house*, eternal from the heavens, in its room. Compare this prophecy with Isaiah, in chap. ii. for the day of the Lord, and with chap. xxv. where the *veil* and *covering* of our earthly bodies are taken away, and the *wedding garment* of *light* and *immortality* is given, for the feast, or supper on the mountain of *Jehovah*, given to all nations and peoples. v. 6, 7, 8. The second

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passage

passage is in Malachi, where it is said, " Behold, the day is coming, which shall burn as an oven; and all the proud, and all that do wickedly, shall be as *stubble*, and the day that cometh shall burn them up, that it shall leave them, neither root nor branch," saith the Lord of Hosts. chap. iii. 1, 2, 3. The prophets speak the judgments of the Lord, not to contradict the covenant with *Abraham*, or the promises of blessings made to him and his seed; but they speak to confirm and establish them. The *stubble* and *chaff* so often mentioned by the prophets signify men in the *old Adam*; *all flesh* is as grass, and the goodness thereof as the flower of the field. The grass withereth, the flower fadeth. *Isaiah* xl. 6, 7. All flesh is as grass, and the glory of man as the flower of grass. The grass withereth, and the flower thereof fadeth away; but the word of the Lord, or *Jesus*, the living word and living light, continueth for ever. 1 Peter i. 24.

The VINE.

WE pass on to the *vine* of the *earth*, which is the *second figure* and *image* of the law, as
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comprehending all people under *sin*, in the *strange blood* producing the *flesh* of *strangers*, and not of *sons*, or children of *God*; for they must spring from the *pure blood* of a new and heavenly generation. Our Lord never speaks in the gospel of the *vine*, ^{but} as relating to men under one corrupt condition. In the prophets, and in the Revelation of John, we meet this figure with the treaders of the wine-press, with only one reaper. Rev. xiv. And this concludes the judgment of the Lord in that character.

As our Lord, as the *true paschal lamb*, finished his victory, in the *evening* of the *sixth day*, over the devil by death. As *his water* and *blood*, for life and purification, flowed from the fountain of his side, in the *second evening*, which began at the ninth hour, the third in the afternoon. As the graves were opened, as an earnest and visible sign of his power over death and the grave, when the saints under the patriarchal and legal dispensation, were preparing to accompany JESUS, the *head* of the *first-born* and the *first-fruits*, at his resurrection fixed by the law for the same day, on which the *typical first-fruits* were

were to be offered, and sanctified by the *perpetual fire*; as in this evening the great oblation of love and mercy to mankind was mocked by his enemies, Jews and Gentiles, and despaired of by his own disciples and friends; as under the *sixth seal*, the judgment* appears, and

* Circumcision was fixed by God to *Abraham* for the eighth day, which, in the *great day*, answering in the mystery, will be at the end of the seventh chiliad; when all flesh subject to death and corruption, in every form of life, will be cut off and renewed to life in spirit. The dragon, the old serpent, *Satan*, must be loosed from the abyss, the prison and chain of invisible darkness, after a thousand years; so he must be loosed for a *little season*, (*mikron chronon*) therefore he, and all his angels, must be shut up a *short time* before the seventh day, or great sabbath shall commence, that is, some where in this *second evening*. The reasons for this are founded on these grounds. 1. All the figures of the law carry a sublime and important sense to be fulfilled evangelically by *Jesus*, in the gospel. Circumcision was confined to the eighth day, in the pre-ordination of times, according to the wisdom and goodness of God; in which, favour and mercy are ultimately designed for all sinners, once sons of God, and by grace to be restored to their first state. A seventh day must pass over before this *typical* concision could take place. Seven days must bear *seven lights*, called *seven horns* or irradiations in union, as the primary sense of *horn* is the strength and power of *light*, the *right hand*

and the *great day* of the *wrath* of the lamb is come, and who shall be able to stand? Rev.

vi. 12—

hand of JEHOVAH. An eighth day concludes the three great festivals of the law, rising in dignity over the *seventh*, as the crown and coverer with superior light, and finishes the work of the priests in offering burnt-offerings, more properly *ascensions* in vapour, a savour of *rest* to the Lord; for all things were made *holy* in the *figure* by *fire*, in the temple. *Ezek.* chap. xliii. 27. *Esdra*s, who has preserved many pure branches of the *oral* interpretation, (according to *Raymund Martini* de puris & incorruptis traditionibus Hebræorum) informs us, "By measure hath he measured the times, and by number hath he numbered the times; and he doth not move, nor stir them, until the *said measure* be fulfilled." 2 *Esd.* iv. 37-43. 2. As the shortening of the days is promised, no day of the *six working days* of *Ezek.* xlv. 1, but this, remains; and if it be cut short at all, it must be in *this second evening*, half an hour now past the beginning of it. This short time only remains for shutting up the dragon, that he shall not deceive (as he has done before) the nations for a thousand years. 3. The victory of our Lord over Satan was finished by his death, at the close of the *first evening*, and the *water* and *blood*, the two celestial elements, the *truth* to the *laver* and the *blood* of the *legal altar*, were revealed sometime in the *second evening*, apparently to answer to *Zechariah's evening*, when it shall be light; when the *living waters*, once opened after being shut for 1260 days of the two prophets in sackcloth, (a garment of mourning) and in the *wilderness*, (unknown in the

vi. 12-17. This chapter corresponds in all points with that of *Isaiah*, limited to the *latter*

the true tongue or spirit of prophecy to the name *Jesus*, the only testimony to be given) for the heavens were shut from rain, that is, the *water of life* from the throne of the *lamb*; for *his name* has not been *one*, but *two* and *more*, for at least 1260 years. In this evening his name will be *one*; and **JEHOVAH** shall be *king* over all the *earth*; and in that day *his name* shall be *one*. Zech. xiv. 6-10. 4. It was in the *second evening* of the *sixth day*, at the *passover*, that the *Lord of glory* breathed the *holy spirit* into his disciples, when they were begotten of the *incorruptible seed* of the *word of life*, the *light of life* and *immortality*; which the Hebrew church in its day of wisdom, before the *Talmud* had sealed their eyes, called being *born* out of the *mouth of God*; and was not *this divine Genesis* verified by him, who has *life in himself*, even as the *Father* has *life in himself*? yet given and acknowledged, as much as *Isaac* confessed unto *Abraham*. (Abram-Sarah) what a *substitute* the Christian *Talmud* has furnished, by water sanctified to the *mystical washing of sin*, making *children* and *heirs of God*, will be soon the shame and reproach of the teachers of the gospel, however grey the head of this solemn delusion shall appear by length of time. The *outward* circumcision did little for the Jews, if we believe *Moses* and their prophets; yet they exalted it to the heavens, as the Christian priests, taught by Papal predecessors, have done by baptism. Children, and all that are born under death, are safe by the covenant with *Abraham*, and by this blessed assurance from the Lord himself:

ter part of the days; in which the church moves at this time of the *sixth great day*: So every mark of these times answers as face to face in water. How shall gospel rise from the terrible description of the *wrath of the lamb*? How can the *everlasting gospel* be preached, as it is declared it must be, by our Lord, by Paul, his servant, and by his beloved disciple, John, in Rev. vii. and chap. xiv. 1, 2. 1. We must remove the *sackcloth* from the two prophets, and clothe them with the white cloud or the glory, as on the mount with *Jesus*, the *only begotten of the Father*, full of grace and truth. 2. It must be understood, what is the *enemy* to be destroyed. The enmity is the flesh, and all its works enumerated in a black cata-

self: "I, if I be lifted up, will draw all men unto me." John xii. 32—iii. 14, 15, 16. The Jews boasted of the wonders of their circumcision, while Moses and the prophets continually reproach them for the *uncircumcision of heart, lip, and ears*. Levit. xxvi. 41—Jerem. vi. 10. The hand of man must be exalted to do lying wonders, and to work the greatest miracle of making infants *children of God* and *heirs of the kingdom of heaven*. This shameful delusion *Austin* early taught of the sprinkling water, or plunging in it. The world believed, and still believes, the *solemn lie*.

logue

logue by *Paul*, in Gal. v. 19, 20, and felt by every man, who seals not his own eye through pride and affected ignorance of himself, as the apostle describes his own state, in Rom. vii. not as personal, but as universal; for every one finds the conflict of *flesh* and *spirit*, in perpetual strife and war, without asking for witnesses abroad. 3. Therefore the good news must come from what the evangelical prophet promises in Isaiah lxvi. 15, 16. Behold, JEHOVAH will come with *fire* and *whirlwind* of *his chariots*, to render his anger with *fury*, and *his rebukes* with *flames of fire*. For by *fire*, and *his sword* will JEHOVAH plead with *all flesh*, and the *slain* of JEHOVAH shall be *many*, that is, all but the *Elect*, who have been *slain* before in their *old Adam*. As we know, that the *Father* judgeth no man, but hath given all judgment unto the *Son*: Hence JEHOVAH, in this place of judging and smiting all flesh, must be the same with the *righteous branch* of *David*; and a *king* shall reign and prosper, and execute judgment and righteousness in the earth, and this is his name, whereby he shall be called, the Lord our righteousness, *Jehovah tsidkenu*, Jerem. xxiii. 5, 6, and chap. xxxiii. 14, 15.

Let us next inquire into the means, which the Lord uses in this contest, namely, the fire and sword.

The fire and sword are the same, by the common idiom of the Hebrews, called *bendyadis*, two words expressing the same sense, or rather, the last explaining the first. Thus our Lord, speaking of his heavenly baptism, "Ye shall be baptized with the *holy spirit*, and (even) fire. This baptism was revealed as the *antitype* to the figures of the *perpetual fire* and *clouds*, going up from the altar of brass, in the most public manner, at the great festival of *pentecost*. And here the first sacrifices were *salted* with the spirit and the truth to that altar: to which great blessing was conjoined, that *every one* shall be salted with fire, and every sacrifice (or sacred victim) shall be salted with *salt*; which was ordered by the law, in Levit. ii. 13—Ezek. xliii. 24. The same gracious promise was declared in the first visible baptism of him, to whom the *spirit* was not given *by measure*, that of *his fulness* all might receive, and *grace for grace*. John i. 16—iii. 34. The first manifestation of the Lord God by *fire* not consuming, was to

Moses in the *busb*. The second was in the pillar, or cloud of fire, the *chariot* of God as their *guide* and *coverer* in the forty and two journies during forty years passage through the wilderness. The third manifestation was in that awful dispensation at *Mount Sinai*, on the *fiftieth* day from the departure from *Egypt*; which time comprehended in a *figure*, a *Jubile* at the end of *seven weeks*, or the first harvest, as they went forth in the first month, *Abib*, or that of first ripe fruits, and in the character of the *first-born* preserved, under their wing, as the protectors of all the other children, and of the mixed multitude going out of that land with Israel. *Exod. xii. 38.* Moses said unto the whole people, "Did ever a people hear the voice of God (*Elohim*) speaking out of the midst of the *fire*, as thou hast heard, and live? On earth he shewed thee his *great fire*, and thou hearest his words out of the midst of the fire." *Deut. iv. 33. 36.* The fourth discovery of the glory, majesty and power of God, and of the sanctifying and transmuting virtue thereof was, when fire came out from before *JEHOVAH*, and consumed upon the altar the burnt-offering, and the fat: and the people saw it, and shouted,

and

and fell on their faces. Levit. ix. 24. This appearance of God by fire, and his acceptance of the sacrifices *Aaron*, and the people for their sins, was on the *eighth day* after the erection of the *tabernacles*, made from the spoils of *their spoilers*, the *Egyptians*; in the real truth, importing the treasures and riches of the rebellious *cherub*, in Ezek. xxviii. divested of his ten garments of *glory*, and become *naked*, as *Pharaoh* signifies in his name and earthly figure of this head of the fallen angels. The fifth manifestation was *Manoah's* sacrifice, the father of *Sampson*,* (*Shimpson*) a striking

* *Shimpson*, (as most words in *on* are diminutives in the Hebrew) properly signifies a *little sun*, a type of the *great sun* of *righteousness*; who, by death destroyed the *true Philistines*, (the exiles from heaven) and delivered in *Paul's* words, all men that have died, and shall die. Heb. ii. 14, 15—1 Cor. xv. 21, 22. In the mythology of the marriage of *Vulcan* and *Venus*, cited by the late scientific and worthy *George Adams*, with much praise on the element of *fire*, I have shewn the *physical* ground of it. The last Critical Review on this volume, octavo, containing 360 pages, gives its character in about eight lines. The Letters to Dr. Priestley, in which his consummate ignorance of the sentiments of the ancient Hebrew church respecting the Messiah, was exposed to view, might probably offend. However, they allowed the author to be

a man

a striking figure in his life and death of *Jesus*,
Judges xiii. 23, 24. The sixth gracious display

a man of piety, an indefatigable reader, and with a certain class of people probably of some consequence. One Review admitted my claim to *sense* and *integrity*; the last is the best of the two. The English Review called my Poems and Letters the fruit of an *untutored mind*. The reprobation of Calvinism, and the proving that Jesus Christ never instituted any *peculiar* priesthood, *bishops*, or *elders* and *deacons*, not being priests, more than all believers, but officers in the church, useful and necessary for order, but not *exclusive teaching*, by *Paul* generally called *prophesying*. These truths probably hurt them, as parts of an usurped character, since, under pretence of succeeding to the *Levitical priesthood*, all the false doctrines of the Roman and Greek churches, (like *Samaria Abolab*, and *Jerusalem Abolibab*, daughters of one mother, and sisters in spiritual adultery) rose gradually under this unfounded pretence. If they mean by an *untutored mind*, little reading and as little learning, as it is called, I shall use no defence. I confess only one master and teacher, Jesus Christ. The late Bishop Newton, however, thought so favourably of the *Feast of Trumpets*, published in 1760, that he had the proof-sheets sent him, and declared to the compositor, Mr. Bell, now living, that he thought it the greatest measure of *prophesying*; that is, opening the *types* of Moses in the *truth*, that he had ever seen. The *Reviewers* of the day gave only the *title page* of this work. Our Lord speaks of the *myseries* of the kingdom of heaven, *revealed to babes*, and *hidden from the wise and prudent*. The wiser part of the
Jews

of *heavenly fire* was given at the solemn dedication of *Solomon's temple*, built from gifts and labours of Gentiles for a good reason. This beautiful house was the tabernacle enlarged, and the illustrious representation of the temple in heaven. When Solomon had ended that solemn and comprehensive prayer, the *fire* came down from the heavens, and devoured the *burnt-offering* (ascension in vapours) and the sacrifices; and the *glory* of the

Jews call the *letter* water, and the *mystery*, (*sed*) wine. Paul calls the *letter*, death and condemnation, and the *spirit* or internal sense, life and righteousness. 2 Cor. iii. 1-17. Look at the doctors and professors in *Papal universities*, and see their studies to defend their corrupt doctrines and delusions. Cast your eye on other universities, where, even to this day they see not, that *Esau* was blessed as well as *Jacob*; where reprobation and predestination, (in a sense as different from the apostle's knowledge and confirmation of it, as *Jesus Christ*, the *Saviour*, is different from the name of *Apollyon* and *Abaddon*) is yet preached, and fills the synagogues of *Satan*; for they are not *Jews* in Paul's view; nor do they know what the Jewish church understood and taught of this doctrine. Rom. ii. 28, 29. The gospel is still preached, as if it was a *figure* of a *figure*; a second dispensation of types and shadows, instead of the spirit and truth to them, fulfilling by the *king*, the *priest*, and the *prophet* in the *living temples*, or bodies of believers,

Lord

Lord filled the house; and the priests could not enter the house of the *Lord*, for the *glory* of the *Lord* had filled the house; and when all the children of Israel saw the *fire* come down, even the *glory* of the *Lord* upon the house, they bowed themselves with their faces to the ground, and worshipped and praised *Jehovah*, for he is good, for his mercy endureth for ever, (to end of the great age, including two thousand generations revealed to *Moses*, in *Exod.* iii. 4, 6, 7. When, at the great name *Jehovah*, *Jehovah*, God merciful and gracious, long-suffering, and abundant in goodness and truth, *Moses* made haste, and bowed his head toward the earth, and worshipped. The seventh revelation of the *Lord* by *fire*, as a public testimony, was shewn at *Elijah's* sacrifice, at mount *Carmel*; when the great trial was to be made between the numerous priests of *Baal*, *Jezabel's* chaplains, and the one prophet, and he a wilderness-prophet, of the *Lord God of Israel*. *Baal* had three names given to him by his idolatrous worshippers. In the *physical* sense, he was the sun; and in that character, *Lord*, possessor, and husband; *Lord*, as sovereign by his universal light and power over the earth, the moon,

moon, planets, and all animate and inanimate life : possessor, as creating all things new in the revolution of the year, awakening the great garden of nature from the death and grave of winter : *husband*, as covering all nature as his *conjugal* bed, and fertilizing power. These characters were to be tried by him, who answered by fire from heaven ; and when the *fire* of the Lord fell, and consumed the burnt-offering, the stones, the dust, and the water in the trench. And when all the people saw it, they fell on their faces, and said JEHOVAH he is the GOD (Hah-Elohim) JEHOVAH, he is the GOD. 1 Kings xviii. 25-41. *Elijah* was one of the prophets, or witnesses, at the mount of transfiguration : he appeared in *glory* there ; he shut the heavens for three years and six months, and he opened them ; he slew the prophets of the idolatrous worship with the sword ; he executed on *Jezebel* the law of retaliation ; and at last ascended into heaven in a chariot with *horses* of fire. His place now in the *spirit* is in the wilderness, and in *sackcloth*, with *Moses* : neither the law nor prophets testify to the Lord of one name, *Jesus*. But they will not remain long in that habit, and
in

in that barren place. The 1260 days, or years, the forty and two months for *Jerusalem*, (the city of peace) to be trodden down of the gentiles, are drawing to an end, when the worshippers of the *second beast*, the *lamb-dragon*, will be as much ashamed and confounded, as the Israelites for their golden calves; and as the nations, and tongues, and peoples that fell down at the sound of the cornet, flute, harp, sackbut, psaltery, (singing) dulcimer, (symphony) and all kinds of musick, to worship the *golden image*, which the *king* set up, shall be covered with self-abhorrence and detestation of their folly and apostacy from truth. Dan. iii. 5, 10, 15. These great events will take place in this *second evening* from the abounding grace and mercy of the *Most High God*, thro' the glorious assembly and church of the *first-born*, the *Israel of God*; in whom he will be glorified in the salvation of all. We will proceed to inquire after the *fire* under the gospel, with which the Lord will plead with all flesh, when he will *gather* all nations and tongues, and they shall come and see *my glory*. Isaiah lxvi. 18.

The

The Baptist and herald of his Lord and Master opened his mission with the *fire* and the *fan*. He proclaimed to a people, whom he calls, in the stern rebuke, generation of *vipers*; a people who had permitted their priests and false prophets, or expositors of the moral and ceremonial law, to corrupt both, by their own traditions, inventions, and with will-worship: he speaks to them, with the same indignant reprehensions, as the Lord himself, (in whom *Elijah* and *Elisba* were combined). Woe to you, scribes, pharisees, hypocrites, *serpents*, generation of *vipers*, how can ye escape the judgment of hell? (*Gebennah*). Matt. iii. 7—xxiii. 33—39. He proclaimed at the same time the celestial baptism of *fire*, even the *holy spirit*: he declared Jesus to be the *true light* to lighten every man that cometh into the world, and to be the *Lamb of God* that taketh away the *sin* of the world. The apostle will shew the *sinner* that brought the *sin* of the world; the *sin* of *the many*, and the *sin* of *all*; to which he adjoins the *one righteousness* and *one obedience*; by which the *many* and *all* shall be made righteous. Rom. v. 12—21. The promises of God in the universal extent, are always absolute and immutable, as we may see in the promise to Abra-

ham, to Isaac and Jacob. Hence the Baptist, speaking of his ministry as full of judgment to pass away, says, I must *decrease*, and he must *increase*. John iii. 30. That judgment must give place to *mercy*; that the first is the means, and the last the end of all visitation and corrective wrath. This blessed truth was once perfectly understood by the Hebrew church, in a common expression: Why is anger and indignation expressed by the word *gnabar*, to pass away, because it does pass away, and abideth not, but as it were for a moment, according to *Isaiab* xxvi. 20. Hide thyself for a little moment, until the indignation *pass away*. We will now learn from the *prophet*, the teacher of the *mysteries* of his *Father's* kingdom, what he declares of the one agent, with which the Lord will *plead* with *all flesh*. I am come to send *fire* on earth, and what will I, if it be *already* kindled. Luke xii. 49. Jesus spoke in this place in a mystery to a people which had been trained and disciplined in a school of divine wisdom, by the perpetual fire of the altar, and by the seven lights in the *first holy place*; yet were their eyes so shut, their understandings so darkened by a general corruption of life and morals, that seeing they saw not, and hearing they understood not, though

though the temple-ministration might have shewn them what kind of fire the Lord alluded to. He again says, "Every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good; have salt in *yourselves*, and have peace one with another. Mark ix. 49, 50. The great and open revelation of fire from heaven was reserved for the *second* festival of the typical law at *pentecost*, when the *blood* of the *everlasting* covenant, and the *fire* of *everlasting* life, *peace*, *joy*, and *righteousness* in the *Holy Spirit*, was manifested to the Jews and devout men out of all nations, at *that* feast of *weeks*, with the *octave* as the *crown* over the *seven sabbaths* of days. Levit. xxiii. 15-22. To this spiritual festival, and the celebration of it according to its truth, not the *oldness* of the *letter*, (which was done away) the glorious baptist, *Jesus*, spake at the celebration of the *passover*, saying, "I will not drink henceforth of this fruit of the *vine*, until that day when I drink it *new* with you in my *Father's* kingdom." Matt. xxvi. 29. in Mark xiv. 25. Till I drink it *new* in the *kingdom* of *God*. In Luke xxii. 18. I will not drink of the fruit of the *vine*, till the *kingdom* of *God* shall *come*. After having declared, that his blood of the New Testa-

ment, or covenant, was shed for *many*,* as well as for them, chosen to be the *heads*, or *first-fruits* by *particular grace*; he looks to that public and magnificent baptism, when he would appear in *spirit*, in *glory* from *mount Zion*, in the *third name* or manifestation, as the *Holy Spirit* at pentecost, the *fiftieth* day from his resurrection, as the *first-born* from the dead, and the *first-fruits* to meet the *harvest*, which must be made *holy* by the *blood* and *fire* in the *spirit* and *truth*. Then was the *dove*, then was the *lamb*, then was the *lion*, *Ariel*; of the *gospel-altar*, revealed. At this time he came again to them, not in the *flesh* of the *sin-offering*, but in the *flesh* of *life* and *incorruptibility*. Then was the *pledge* and *earnest* given of that universal baptism, with which these chosen kings and priests (*Becourim*) shall cleanse the nations in the day appointed. Then was the *fire* re-

* For the true meaning of *many*, let the fifth chap. of Romans be read; and let the instructive chapter of the evangelical prophet be considered. Isaiah liii. 11, 12. By his knowledge shall my righteous servant justify *many*, for he shall bear their iniquities. He was numbered with the transgressors, and he bare the *sin* of *many*, and made *intercession* for the transgressors.

vealed,

vealed, with which *Jehovah* will plead with all *flesh*, and with which the *slain* of his hand shall be *many*. This is the apostle's sense that they might be *judged* or condemned, according to men, in the *flesh*, but *quicken*ed according to God, (or the good judgment of heaven) in the *spirit*. 1 Peter iv. 6. For this cause was the gospel preached to those that are dead. Paul preached the same gospel, when he declared this consoling truth: "As by *man* came *death*, by *man* came also the resurrection of the *dead*; for as in *Adam* all *die*, so in *Christ* shall all be made *alive*; but every one in his order, lot, or place. 1 Cor. xv. 20-25. At this festival, the *leaven* was used, (which, in a good sense, leaveneth the whole mass) which a woman took, and hid in three measures of meal, till the whole was leavened. Matt. xiii. 33. To this use of the leaven* in the two wheaten loaves, the *new gift*

to

* That leaven signifies good as well as evil, is plain, by our Lord comparing the kingdom of heaven to its increasing effect over a large mass or lump of meal. The two loaves were to be a *wave-offering* to the four corners of the earth, by the priest, as a testimony or prophecy in a *figure*, that the nations at the ends

to the Lord, at the feast of seven weeks, our Lord seems to allude in this parable, as it was commanded for the whole congregation of *Israel* under the *type*; whereas the *passover* was for twelve Jews only, who were to be twelve judges on thrones of glory or light, over all the rest of the kings. The pentecostal baptism included Jews and Gentiles out of all nations under heaven, and stood as the pledge and earnest of that pouring out the spirit of the Lord on *all flesh*, in a day pre-ordained for *that mercy* of Paul, in Rom. xi. 16, 32-36. In the same sense of a *small part* sanctifying the whole of mankind, our Lord says, "Ye are the *salt* of the *earth*;" the blessed effects of its growing power and virtue cannot be more hindered, than the sanctification of the whole harvest by the *small handful* of the *first-fruits*, though faith should seem almost to disappear, as it is foretold, that it

ends of the earth, should, in the dispensation of the fullness of times, receive the blessing deriving from the sanctifying of a small part of the harvest of wheat. *Cremier* and others suppose the leaven signified the *ferment* of *sin* remaining in believers, to which it has no relation, but means the gradual progress of our Lord's power, though unseen, from the beginning to the end.

will be so, in a general view, towards the end of the days, 2 Peter iii. 3—Luke xviii. 8. in which the church now moves. As the grace and blessing of the *evangelical fire* to kill, consume, and abolish *flesh*, the *sin*, and *its wisdom*, the *enmity* and *adversary* to the *law* of *God* in Rom. viii. 6, 7, will occur under the account of the *sword*, with which JEHOVAH will contend with all flesh of all nations, to the utter perdition of it, and all its evil works; or in the strong and affecting language of *Malachi*: “Behold, the day is coming, that shall burn as an oven, and all the *proud*, and all that do wickedness, shall be stubble; and the day that cometh shall burn them up, saith the *Lord of Hosts*, that it shall leave them, neither *root* nor *branch*.” The gospel is, that the Lord will destroy that evil, (stubble) that sinful flesh, which man had not faith or resolution to kill and mortify; that the root being burned, the branch must die with it. This work of judgment with mercy, must be done by the Lord of Hosts, the *lamb* and *his elect*. Rev. xiv. 1.

The SWORD of JEHOVAH.

THOUGH the sword might be considered as bearing the same sense as the *fire*, just as our Lord speaks of the baptism of the Holy Spirit and fire; the first of the sword may be understood thus, the sword, even fire; as the last might pass also thus, ye shall be baptized with fire, even the Holy spirit. The true sense under the gospel was shewn in an illustrious and glorious manner, by the pentecostal baptism, with the *mighty rushing wind* out of the *mouth* of JEHOVAH, *mystically the birth*, or Genesis from *above*; to which our great Regenerator compares those who shall be born of *spirit** from the *one quickening spirit* of himself,

* The Hebrew church once had the *key of knowledge*, or our Lord could not have said, "Woe unto you, lawyers, because ye have taken away the *key of knowledge*; ye enter not yourselves, and those that were entering in, ye hindered." The scribes and pharisees, who assumed prophesying, that is, the interpretation, both of the *moral* and *ceremonial* laws and statutes, felt this sharp rebuke, and urged, and *mouthed* him to speak his opinion of many things, to catch, ensnare, and accuse him.

Luke

self, the *second Man*, the LORD from *heaven*. John iii. 3, 6, 8—1 Peter i. 23—1 John iii.

Luke xi. 52, 53. *Rhenford* and *Vitringa*, both perfect masters of the Hebrew rites and customs, prove, that the fathers of families were the masters and teachers of the *esoteric*, or *internal* sense of the figurative rites of that dispensation. That this teaching was observed from the beginning to the time of Christ, but by the pride and envy of their rabbies, *Cochanim* and *Geonim*, wise and excellent, it was gradually obscured and adulterated. The consequence was, that the wise and prudent, as they conceived themselves to be, became more blind and stupid than the *people of the earth*, as they insolently called their poor brethren. *Vitringa*, a good judge, says, "I can affirm, that a certain order of men was appointed by God, under the Old Testament, to whom, more than to others, the principal truths, the knowledge of which was necessary to the church, were revealed. These truths were the *key of knowledge*, by them shamefully concealed in the time of Christ, for which wickedness they are rebuked. S. Observ. lib. i. p. 119. The interior sense of the law was called the *pearl*; the literal sense of the parable or allegory is of no price, says *Maimonides*, in his *More Nevochim*, teacher of the doubtful, the best work he ever wrote, though he is in general a Talmudist. Dr. *Henry More*, (omitting Cudworth, Gell, Whichcot, and others) as illustrious for his piety, as for his comprehensive understanding in divine things, says, "I doubt not, but the true discovery of the genuine ancient *Cabbala* will produce this effect, that the Christian religion will be-

iii. 9, 10—1 Cor. xv. 45-9. We will consider the *sword* under the law and the prophets,

come more *acceptable* to all men, and especially to the *Jews*, when it shall be purified from the vast heap of dross, under which it lies *buried*." Even *Carpzevius*, in his introduction to the *Jewish Theology*, c. 24, admits, that the remains of ancient orthodoxy, and many things may be drawn from the monuments and writings of the *Cabbalists*, to confirm the Christian faith. The wiser Hebrews compared the *letter* of the law to *water*, and the spiritual, or interior sense to *wine*; so much they knew the mystery, (*sed*) excelled in dignity the mere history. The apostle under the New Testament calls the *letter*, the ministration of death and judgment; and the *spirit*, the ministration of life and justification. 2 Cor. iii. 5, 6. Our Lord, speaking in that edifying chapter of the evangelist, says, it is the spirit that quickeneth or createth life; the *flesh*, the outer letter, profiteth nothing. The words I speak to you, are *spirit*, and *life*. John vi. 63. *Johnson*, in his *Unbloody Sacrifice and Altar*, asks, where *flesh* and *blood* is put for doctrine, or a belief of it? Pref. p. 35. And we may ask him in turn, where a sacrifice without blood is found? The kingdom of our Lord is within the living temple, the spiritual house, within this body, where he rules as king, cleanses and feeds his people, as the *High Priest*, with the true flesh, (*basar*) and blood, or wine of the kingdom; and as the great prophet reveals himself to babes in milk, to adults, and perfect men in strong meat, as they inwardly grow more and more to the stature of his fulness, or image. The whole tribe of
commen-

phets, before we attempt to explain this weapon of the *Lord* under the gospel. The first time

commentators, (a few only excepted, such as *Cudworth*, *Sterry*, *More*, *Tauler*, and *Law*) explain this chapter as a belief in the doctrine of Christ. Had they stood *daily* at the altar of *perpetual fire*, and at the continual feast of the lamb, with the *meat* and *drink* offering, and the vocal and instrumental music morning and evening; could they have thought that it imported merely a belief in *Moses*? The lesson taught there, as before observed, was this, that all things in this court are in heaven after the spirit, correspondent to these figures; and what is above, is here below, as far as the water, the salt, the meat, or bread-offering, and the drink, or wine-offering, the *perpetual fire*, with the lamb, the feeder, and himself the food, could represent them in a figure. But the familiar and plain account and mode of interpreting or prophesying, introduced by *Socinus*, *Crellius*, *Grotius*, *Le Clerk*, *Priestley*, and his followers, have debased the gospel into a mere system of morality; so that *Deism* may be said to be set up as the *Dagon* of the *Philistines*, not on the *threshold* as before, but in the *holy place* of the *Lord's* house. The paschal lamb was not marked for any suffering, more than the *lamb* of the perpetual oblation. The Jews did not rejoice over the death and miseries of *Messiah* at that altar, which represented a *constant feast*, where the *lamb* was on *his throne*, not on the cross, for fifteen centuries. All the extraordinary afflictions of this blessed Son of *Jehovah* were given to the prophets, in various parts and circumstances, for humiliation, once to

time it is mentioned is in the garden of *Eden*, when the *Lord God* placed at the *east* of *Eden*, cherubims,* and the flaming of a sword, turning

appear in him, as the *sin offering* for the whole world. In the temple he was in his Father's house, and on the throne of fire, as the *king*, judging *sins* and *trespasses* to destruction; and as *priest* of the *Most High*, furnishing a perpetual feast from himself alone. Hence Paul informs us, how *once*, not many times, in the end of the ages, he was made manifest for the taking away of sin, by the oblation of himself; thus was he *once* offered to bear away the *sins* of *many*, that at the second time, or coming as judge, he shall appear without sin unto salvation to all that look for him, in his name, as Saviour, the *peace-offering*, the *ransom*, and *Redeemer* of *all men*. Heb. ix. 25, 26, 27—Rom. v. 12-18.

* On the *cherubim* little has been written to satisfy any person of common understanding. When the cherubim were commanded to be two, Moses describes not the form in words; but when the *Babylonians*, as *Dorjen de Cherubinis* informs us, at the taking of Jerusalem, and the burning of the temple, dragged this coupled cherubim from the *Holy of Holies*, they cried out, this is the form of man and woman conjoined. Dr. Gill, and a group of Calvinist writers, pretend, that they represented *ministers* of the *gospel*. Can it be necessary to add more concerning their ignorance? Dr. Henry More and Mr. Hutchinson seem to have come nearest to the mark; but neither of them reflected, that the *cherubim*, with the tabernacle,

turning itself every way to keep the way of the *tree of lives*. These appear not two different things, but the circular and global flame from the two cherubim, testifying that the *excision* of the flesh and blood, the coat of skins of *Adam* and *Eve's* transgression, must be cut off by the *fiery* sword of God, before man can reach the *tree of lives* again. The apostle will explain this part for us: "*Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption; behold, I shew you a mystery, (what you know not till I reveal it) we shall not all sleep, (die) but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed, meaning into the form of the body of the glory of Christ, (the great transmuter into spirit). 1 Cor. xv. 50-55—Philip. iii. 20, 21.* The second instance, in which the Lord God appears as a *man of war*,

bernacle, fell by transgression, and are restored under the covenant of grace. What I have written upon this *chariot* of the Lord God will probably never appear, from my great age.

with his sword, bow, and arrows, and chariots, and armies, is found in Psalms lxviii. and xlv. The chariots of God are twenty thousand of angels; (*Shinan*,* doubled, cherubim, twain in one): The Lord is among them in *mount Sinai*, in holiness, (love). The whole of this glorious assembly is called one chariot; the Lord (*Adonai*) riding in the centre of this blessed host. The gospel shines in the next verse with the face and person of Jesus Christ. Thou hast ascended up on high; thou hast led captivity captive, and received gifts for man (Heb. in the *man* made *sin* for us, our advantage, that we might be made the *righteousness* of God in him. 2 Cor. v. 20, 21—Isaiah liii. 6, 9, 12. The gifts obtained as the happy recompence of his sufferings extend to the *rebellious*, all in a state of disobedience, that the Lord God might dwell among them. Why the royal prophet makes

* This word *shinan* is only once used. Dr. Gregory Sharpe admits it to signify *double ones* in his work against Mr. Hutchinson, on the *Cberubim*. This has been fully explained in my copious comment on this psalm, which the late learned Bishop Lowth says, is the most sublime and difficult. However, the dreadful passages are shewn to comprehend the blessings of the gospel.

use

use of *Jah* Elohim, and not *Jehovah*, has been spoken to in my Comment on this verse. The apostle appeals to this part of our Lord's ascension and glorification succeeding the state of the greatest humiliation in sufferings; and even those sufferings for the salvation of the enemies, Jews and Gentiles, who caused them, as his precursor in this power of invincible love was preluded to in the beautiful character of *Joseph*, whom *Israel* loved more than all his children; for he knew what he was to do for his own family, the *Egyptians*, (Gentiles, idolaters) and for the nations round about. Gen. xxxvii. 3—xlvii. 13—21. He ascended up on high, he led captivity captive, and gave gifts to men, according to the measure of the grace of Christ. The whole passage, from verse 4 to 13, is beautiful, and illustrative of universal salvation wrought out for *enemies*, which our Lord shews us by example, and by command, to be the highest scale of moral goodness; such as the *Father of Lights*, and all perfect gifts, will alone reward with a crown, as *his royal priesthood*, and peculiar people; for such alone can execute the *royal law* to perfection. Thou shalt love thy neighbour as thyself. James ii. 8. Plain words these,

these, yet they are a chain of *charities*, reaching from the throne of the Father through all descents to his creations, and re-ascending from the lowest created being to the great protector, and sustainer of the weakest. In reference to the visible resurrection, ascension, and glorification, sending the rich gifts and treasures of heaven, by the manifestation of the *Holy Spirit*, in a public manner to all nations, the effects of our Lord's triumph over *Satan*, the *head* of the rebellious angels,*

* This prince, or first head of rebellion, recorded in scripture, has several names descriptive of his lost glory and kingdom. He is cast under the character of *Nebuchadnezzar*, king of *Babylon*, (confusion) in *Daniel*; in *Ezekiel*, he is the *cherub*, *anointed* and *covering*. Thou sealed up the sum full of *wisdom*, and perfect in *beauty*; thou hast been in *Eden*, the *garden* of *God*; thou wast upon the *holy mountain*, (*Zion*) thou walkedst amidst the *stones* of *fire*; thou wast perfect in thy ways, till iniquity was found in thee. Therefore I will cast thee, as *profane*, out of the mountain of *God*, and I will destroy thee, O *covering cherub*, from the midst of the *stones* of *fire*. I will cast thee to the ground; I will lay thee before kings, that they may behold thee. Thou shalt be terrors, and shall not be for an age, (*gnad gnolam*). We meet again the same great potentate under the character of the king of *Babel*, in *Isaiah* xiv. 12, 13, 14. How art thou fallen, O *Lucifer*, son of the morning, (*irradiator*,
the

the apostle shews us in Coloss. ii. 17-18, in so full and clear words: " Having blotted out the hand-writing in ordinances, which was contrary to us, and took it away, having nailed it to the cross, as dead, and to be buried. Having spoiled, rather stripped and made naked

the *global sun* of his vast principality) from the heavens, thou that didst weaken the nations. Thou hast said in thy heart, I will ascend the heavens, I will exalt *my throne* above the stars of God; I will sit upon the mount of the congregation, in the sides of the *north*. In this part *David* informs us: " In the sides of the *north* lieth the city of the *great king*, JEHOVAH. Psalm xlviii. 2. Yet for this pride of self-exaltation, thou shalt be brought down to hell, (*sheol*) to the sides of the pit, the grave. We find this great son of God cast under the figure of *Pharaoh*, king of *Egypt*; whose name signifies to make *naked*. This relates to the same *cherub*, divested of his clothing of the ten precious stones, or the *ten* glories of archangels, king and father-angels, (*Elohim*). The radical sense of *Pharaoh*, (*Phargneh*) is to *make naked*; to turn aside, and to revenge; which last follows the loss of the royal and sacerdotal garments of his first glory. His kingdom was taken, and given to the *seed* of the *woman* many ages past. Rev. xii. 1-5—Dan. vii. 13. Hence he pursues men from malice and envy of his lost power transferred to another and lower generation. He, in *Ezekiel*, is reserved for the sword of the Lord, as his figure perished in the sea of *Suph*, or *finishing*.

M m

princi-

principalities and powers, he shewed them openly, or in confidence (of complete victory) triumphing over them in it. This great truth, the staff of our hope and comfort, is repeated in a striking light, in Ephes. ii. 5-19. He hath quickened us dead in sins, (Jews and Gentiles as one) together in *Christ*, the *life* and *resurrection* of the *dead*, (by grace ye are saved) and hath raised us up together, and caused us to sit in heavenly places, in Christ Jesus: having slain the enmity in his own flesh, he hath abolished the law of commandments in the ordinances, he hath preached *peace* to you that were *far off*, and to those that are *nigh*. With what weapon did our Lord conquer the devil, and in him, all his power over death, and the whole polity of the rebellious angels? By death he destroyed him that had the power of death, even the *Devil*, and delivered all that were in bondage through fear of death all their life, Heb. ii. 18. This way seemed, to human reason, the most unlikely to produce such a glorious and universal blessing as life and immortality to all nations, kindreds, peoples, and tongues, throughout the desolations by death in past generations, as well in the ages yet to come,

as *David's* smooth stone and sling were to kill *Goliath*, champion of the Philistines.* The Lord speaks by his prophet: "I will smite *Egypt*, and heal her; *Affyria* shall be the work of my hands. *Isaiah* xix. 17, 18. The more understanding Hebrew writers describe, in a divine sense, the two-edged *sword* of the Lord; that with one edge it kills, and with the other makes alive. Thus they interpret the words: "I kill, and make alive; I wound, and I heal." *Deut.* xxxii. 39. This excellent meaning has been long lost, and a *talmud* has sealed up the eyes of Christians, as it hath done before to the Jews, both by their false prophets, and lying priests. *Isaiah* xxx. 10—*Jer.* v. 31—xiv. 14, 15—*Ezek.* xiii. 2—10—xxxiv. 2—12.

The next awful description which *Jehovah* gives in the character of a *warrior*, is in

* The name of Philistine some derive from *Palash*, to roll in dust; as they were born from *Misrajim*, son of *Ham*; from whom the Philistines came. They are cast in the figures of *lapsed angels*, still in rebellion; and as dust is the serpent's bed and food, they stand in that state till the *sword* of the Lord, in *Ezek.* xxv. 16, shall circumcise them, and they shall know *Jehovah*.

M m 2

Deut.

Deut. xxxii. If I wet my glittering sword, I will render vengeance to mine enemies : I will make mine arrows drunk with blood, (and my sword shall devour flesh) even the blood of the *slain*, and of the *captives*, from the *beginning of revenges* upon the enemy. Deut. xxxii. 41, 42, at verse 39. The Lord says, " I, I am he, and no God (Elohim) with me : I kill, and I make alive ; I wound, and I heal : neither can any deliver out of my hand." What has been said before, that where the name *Jehovah* occurs, without God, or any other adjunct to it, it expresses *mere mercy*, without any mixture of judgment. The truth of this assertion of the ancient Hebrew church and writers can be proved by a number of passages in the law, the prophets, and the gospel. The two psalms of xvi. and xcviii. where Jehovah comes to judge the earth, and all nations, the name of God is only once found. The whole creation is called to-rejoice for this judgment, as bearing righteousness for all, by free grace, and unmerited mercy, at this time, which must necessarily follow the proclaiming the *everlasting gospel* of Rev. xiv. 2. *Israel*, or the *Elect*, indeed, calls *Jehovah*, our God, as being the *great God*,
and

and *king* above all gods, (Elohim) as that beautiful Psalm xcv. appropriates this name in a most eminent sense, to the kings, priests, and first-fruits, who are the Gods and Lords over all nations, promised to *Abraham* before, and found in the general assembly on *mount Zion* above; for to them alone, as heirs and co-heirs with *Christ*, the *first-born* among *many brethren*, begotten of the same *father* and *mother*, can be applied, we are the sheep of thy hand, (thy formation) and the people of thy pasture, or in other words, *that Israel*, which is the inheritance of *Jehovah*. Rev. xiv. 1, 2—Psalm xcv. 3, 6, 7—Isaiah xix. 22, 25. The *beginning* of *vengeances* against the *enemy*, *Satan*, and *death* brought by his envy, took place in the *seed* of the *woman*; to whom his kingdom was transferred, as appears by Daniel vii. 13. As this truth was again shewn in the translation of *Saul's* royalty to *David*, a second and younger king. The arrows made drunk with *blood* of the *slain*, and of the *captives*, in representing in the evangelical sense, (as the apostle says, the *law* was *spiritual* in its inward meaning) the pre-determined mercy of the *Lord God* to destroy, to abolish flesh and blood, as not his work, but the wages of the

the *first sin*, it may be easily conceived, how much pride, founded on ignorance, will kick at the humbling truth, especially when pil-
lowed and bolstered by riches and high rank. Our Lord, by his herald, John, proclaimed all flesh grass; and the tree evil, and its fruits very bad indeed; of which the whole world bears a melancholy proof in the general depravity in all nations, and perhaps in civilized kingdoms more than in the uncivilized parts. It is easy to charge *misanthropy* on the defenders of revealed truth, as few can bear the reflection or sight of their own corrupt nature, which casts the wisdom, the power, and riches of the world to the dust, which is the serpent's food on trial, and soon pronounces its own vanity and deception. When sin began, mercy began. The vengeance of the Lord is to destroy the works of the *Devil*, stiled the *enemy*, the *man of violence*, and the *avenger*. *Death*, the *first enemy* of our lost state of glory in Paradise, is the work of *this spirit of darkness*, *wrath*, and *envy*; and the abolition of it, with all its sad attendants, is the *last enemy*, which the *blessed warrior* in the spirit of light, life, and love, will destroy by that two-edged sword coming out of *his mouth*; with which
he

he will *smite* the *nations*, and *heal* them; by which he will *wound*, and make them *alive* in the *white raiment* washed in *his precious redeeming blood*. Rev. xix. 15, 16—vii. 9, 14, 16, 17.

The last appearance of *Jehovah* as a *warrior*, is clothed with the most fearful and impressive expressions, in Isaiah xxxiv. In this mysterious chapter, the end of the *controversy* with *all flesh*, with *all nations*, with the *peoples*, with the whole earth, and the world in general, is described. The indignation of *Jehovah* is upon all nations, even fury upon all *their armies*. Their slain shall be cast out, their stink shall come out of their carcases. All the host of heaven shall be dissolved, and the heavens shall be rolled together, as a scroll: and all their hosts shall fall down as a leaf from the vine, and as a falling fig from the fig-tree. For *my sword* shall be *bathed* in heaven: behold, it shall come down upon *Edom*, even upon the people of my curse for judgment. The sword of *Jehovah* is filled with blood, and made fat with the fatness, with the blood of lambs and goats, and with the
kidneys

kidneys of rams ; for *Jehovah* hath a sacrifice in *Bozrah*,* and a great slaughter in the land of

* Let it be observed, that every part here answers to the sixth seal of Revelation vi. 14, 16. 2dly. That *Bozrah* is the chief city of *Edom* : to which, in chap. xliii. of *Isaiah* : who is this that cometh up from *Edom*, with dyed garments from *Bozrah* ? This that is glorious, or adorned in his apparel, travelling in his strength ? I that speak in righteousness, mighty to cause salvation. Then follows the treading of the wine-press, and treading down the peoples in his fury. For the day of vengeance is in my heart, and the year of my redeemed is come. This vengeance is against flesh and blood, our first birth in sin ; which is represented as the cause of the indignation of *Jehovah* against it, as not his own work, not the garment of his Sons : it must be removed, as the veil and covering cast over all peoples and nations by the first sin, which brought death, the curse, and judgment for that offence upon all. Rom. v. 14-21—*Isaiah* xxv. 6, 7. This great work is done to give them a new garment of praise and joy, for the marriage feast of the lamb, in Rev. xix. 3dly. That *Moses*, speaking of *Esau* under the name of *Edomite*, to guard the Jews from pride and contempt of others, (the almost constant companions of religious privileges) says, “ Thou shalt not abhor an *Edomite*, for he is thy brother ; thou shalt not abhor an *Egyptian*, because thou wast a stranger in his land. This was in itself a good reason, but the best was given in this merciful promise. For the children begotten of them shall enter into the congregation of the Lord,

of *Edom*. For it is the *day* of the vengeance of *Jehovah*, the *year* of recompences for the

contro-

Lord, in the *third generation*. Both these blessings are confirmed by the prophets *Isaiah*, *Jeremiah*, and *Ezekiel* in particular. *Jeremiah*, after shewing that *Bozrah* shall become a desolation, a waste, and a curse, and all the cities thereof shall be wastes of an *age*. The *age* or time of desolation is limited by *Moses*, in *Deut. xxiii. 7*. His *Father's* blessing is confirmed by the law, and by the gospel. *Heb. xi. 20*—*Obad. vii. 17-21*. 4thly. Was this *great sacrifice* confined to *Edom*, a little spot of land, could all nations be gathered to it? The true sense extends to all nations in the *blood* of death by *sin*, which is the *vine* of the earth, with the grapes of sourness and poison, calling for the *holy vengeance* of the *Lord*, who must tread the wine-press of the *vintage*, the last act of judgment flowing into mercy and grace. 5thly. All the victims, figures of sinners of various orders, higher and lower, brought to this slaughter, were killed at the altar, and typically destroyed in the *flesh*, and sanctified by the fire and blood of the lamb. The blood of lambs and goats, and rams, bullocks, and bulls, were slain, and burned away in the type, at their new moons, and the feast of tabernacles. This was a pledge and promise, that, at times fore-ordained, the *real sinners* should be *sanctified* by the *blood* of the *everlasting covenant*, and quickened by the *everlasting fire* of the *second Adam*, a *life-creating spirit*. As *Jesus* cannot be the *lamb* of *God* taking away the *sin* of the world, nor have two names, *yea* and *nay*; as he cannot bear

controversy of Zion. The *testimony* of *Jesus* is the spirit of prophecy, that is, true spiritual interpretation of the New Testament is bearing witness to that name, as borne witness to by angels from heavens, by his herald on earth. Whatever contradicts it, is *Antichrist*; and *Antichrists*, *John* tells us, are many. *Paul* informs us, who knew, we may presume, the true key to unlock the mysteries or treasures of *wisdom* hid, or veiled in *Christ*, that the *letter*, even of the *New Testament* conveys not the real import, but the spiritual sense must be sought out on the ground of the letter; and this will happily prove to be judgment terminating in *mercy*, - *death* passing into *life*, and *sin* into the righteousness of the great advocate, and *propitiation*, or rather, the mercy seat for the *sins* of the *whole world*, 2 Cor.

resemblance to the *second beast*, coming up out of the earth, with two horns, like a lamb, and speaks as a *dragon*; which strange monster executeth the *two judgments* forbid to the saints, leading into captivity, and killing by the sword, Rev. xiii. 11. Whatever difficulty may be to decypher this beast perfectly; we may be certain, that it must go away into oblivion in its time prefixed,

v. 5, 6, 14, 15, 16—I Epist. of John. ii. 1, 2—Heb. ix. 26, 27, 28.

The Sword of JEHOVAH under the Gospel.

I SHALL wave the explanation of the sword in that deep prophecy of Ezekiel, as it will be considered in Rev. xix. where the two-edged sword out of the WORD of God, the great king, and the great God over all Gods, finishes his victory over all his enemies, and celebrates the *universal feast* on the mountain of Isaiah, chap. xxv. which is the *marriage supper* of the lamb, in Rev. xix. therefore it appears, that this supper will be partaken in the evening, when it shall be LIGHT to all nations; when *living waters* of the heavens shut for 1260 years of the two prophets in the wilderness, shall go out from *Jerusalem*, the city of the living God, in a full stream, summer and winter. And *Jehovah* shall be KING over *all the earth*, (over all nations and peoples, and tongues) and not over the *figure* of one little land: and his name shall be *one*; which last must be referred to the *great name* revealed to Moses, *doubled*; JEHO-

VAH, descended in the *cloud*, and proclaimed the name of JEHOVAH; JEHOVAH, JEHOVAH, *God merciful and gracious*, (*el-rahhum, ve-hhanun*) *long-suffering, abundant in goodness and truth, keeping mercy for thousands,** (dual) *forgiving iniquity, and trans-*

* That masculines, in plural termination, ever signify *dual*, when not expressed otherwise by any number, has been proved before in this tract. I will confirm it by Psalm lxviii. 18. The chariot of God, *myriads* of angels, (*shinan*, doubled ones, or *cherubim*) the Lord, (*Adonai*) is among them at *Sinai*, in his sanctuary, his holy place of the *great fire* shewn to the Israelites. Deut. iv. 36. *Myriads, ribbothajim*, import two, or twenty thousand, even thousands, *alphe*, of coupled, or double ones. *Bythner* translated *Millia Iterationis*, which explains not *shinan*, I believe once only used in this form. *Hulsius* says, the word means *duplicity*. Dr. *Gregory Sharp* allows it to signify *double ones*, in his work against *Hutchinson* on the *Cherubim*. p. 397. *Ainsworth*, cited by *Lydius de re Militari*, c. 10. says, *shanan* to sharpen, signifies chariots armed with scythes and sharp hooks, suited to Calvinists, as proper for the Lord God of Hosts. More may be seen in my Comment on Psalm lxviii. p. 151-60. With regard to the two thousand generations of mercy, they appear to meet *Noah's* ark, one hundred years in building. This ark bears the double aspect of the *old world* destroyed by *water*, and of the *new world* renewed by *fire*. Even *Ham*, the son of the double

transgression, and sin, but will not clearing clear, visiting the sins of the fathers upon the sons, and sons sons, unto the *third* and *fourth* generation. That the thousands signify generations, is admitted and proved by the last; for without *generation* implied, the passage could not be understood. The observation of the Hebrew commentators may give a lesson

double degradation, *servant of servants*, is with his father. The *type* of the ark, its time of building, and other matters, are made a figure of *baptism* by *Peter*, 1st Epist. iii. 21. To which baptism, the *antitype*, now saveth us, not the putting away the filth of the flesh, as water-washing may do, but the answer of a good conscience, by the resurrection of Jesus Christ. Did the apostle mean any baptism but that of the *Holy Spirit*? of which he was the *witness* and *prophet* or interpreter at the pentecost. Two thousand jubilés make one hundred *ages*, *æons*, of a thousand years. When, in the *mystery*, Jesus Christ will have subdued all enemies, and will triumph over them in love and mercy, as *Joseph* did over his guilty, terrified, and supplicating brethren. Gen. xxx. 14-21. Then will the baptism of the Holy Spirit be, in the gospel-sense, as the waters of *Noah* unto me, when the *short moment* of his anger is past; and when the forty days and forty nights, (the *forty stripes* of the law) of that universal baptism shall be poured out on *all flesh*, and transmute it into *incorruptibility*. Isaiah liv. 4-11-

to Christian writers. Behold, how much the goodness and mercy of the Lord exceed his judgments; the first cover the sins of thousands of generations; the last are limited to the fourth at the utmost.

If the Lord restricted his visitation, his scourge, and stripes to the end of a fourth* gene-

* The objections to the justice of God, in visiting the sins of the fathers on their children, cannot be fully answered, but on the ground of correction for *final good*. This intention is declared by the measure limited, and by *Edom* and *Egypt*, with their children, entering the congregation of the Lord in the third generation. Deut. xxiii. 6, 7. There is no instance of any judgments of God, where mercy does not crown the issue. Psalm lxxxix. In this beautiful explanation of divine judgments, in visiting transgressions with the *rod* and *stripes*, it is said; yet *my mercy will I not make void* from him, nor *suffer my truth to fail*. v. 30-35. In Psalm cvii. the general end of visitations in various forms of *natural evil*, is pointed out, not as belonging to one people, under theocracy, but to all nations, and described thus: "*Fools*, because of their transgressions and of their iniquities, are afflicted: their soul abhorreth all food, and they draw near unto the *gates of death*. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses." v. 17, 18, 19. *Solomon*, who had the gift of wisdom so abundant above all men in *natural* things,

generation under Moses, the law is a dispensation of grace and mercy infinitely superior to that

things, knew also what is of more importance, the *moral* government of the *Lord God*, to whom he consecrated the temple made with hands, as a *figure* of the heavenly temple, formed by divine power. He, therefore, says, "Judgments are prepared for scorers, and stripes or bruises for the *back* of fools. Prov. xix. 29. This wise king alludes to the law, and its measures of wrath, vengeance, or penalties prescribed in that code. The same measures and proportions, one *wiser* and *greater* than *Solomon* or *Moses*, has supported in his own *ultimate legislation*. Luke xii. 47, 48. 2dly. It may be remarked, that all the nations destroyed by the sword of *Joshua*, and others under the law, are promised to return to the Lord, by the prophet, even to *Sodom*, *Samaria*, and *Gomorrha*. Their second judgment by the *last fire* will finish sin and transgression, never to rise again. Ezek. xvi. 55-63—Isaiah i. 10. 3dly. With respect to the third and fourth generation, as the greatest extent of divine displeasure, we shall find the beginning and termination under the gospel. The death of our Lord is said to be the destruction of *that first and last enemy*; and his blood is declared to be the cleansing us from all unrighteousness: the virtue and efficacy of its sanctifying power is comprehended under two periods of ages, (*æons*) the *third* and *fourth* from the *date* of his death on the cross, when he bare *our sins* in his own body, on the *tree*: by whose stripe or bruise ye are, not shall be, healed. 1 Peter ii. 24—Isaiah liiii. 4, 5, 11—Heb. ix. 18.

that of the gospel, as the Christian rabbies have represented it in their *talmud* of the old, dead,

ix. 18. The *everlasting gospel*, comprehending all the ages, from the beginning to the consummation of the *Mediator's* kingdom, was preached by angels at his birth, to *all-people*; proclaimed by the *Baptist*, under the name of the *Lamb of God*, the *truth* and *spirit* to the *one male lamb* of the temple, which taketh away the *sin* of the *world*; and lastly preached to the *whole creation* by the hundred and twenty out of *all nations* under heaven at *pentecost*, when the voices of these *kings* and *priests* of the order of *Melchizedec*, (Jesus being their King and Lord) were the *trumpets*, answering to the same number of *priests* under *Solomon* at the *dedication* of his *typical temple*, which is changed to heaven, the new *Jerusalem*, the *city of the living God*. 2 Chron. v. 12, 13. On this ground of the *death* of the *Lord*, when he entered *Paradise* in the evening, as his own possession, there must flow four ages, to fill up the dispensation of the *fulness* of the *times* mentioned by Paul, before the great eighth day of *circumcision* will finish in the total abolition of every thing called *beast*. Our Lord, speaking of the *sin* against the *Holy Spirit*, says, "It shall not be forgiven, neither in *this age*, nor in *that to come*, which is the second. The word *age*, is never used for the world; it is always *kof-mos* or *ktisis*. *Hutter*, keeping the true sense in his Hebrew Testament, translates „ not in this age, nor in that age to come. 2dly. When a sin is not forgiven, it is punished according to the penalty, vengeance, or sword of the law. It does not follow, that a perpetuity should be attached to it. 3dly. The Jews seem not

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dead, *killing* letter, which has changed the whole into *mount Sinai*, and something yet darker.

to have fully completed this dreadful sin, till after the resurrection and ascension of the Lord, and his mission of the *Holy Spirit* in that extraordinary manifestation, and at one of the greatest and most public festivals of the law. Some consideration was given to their prejudices, and false notions of the *Messiah*, when he was hanging on the cross, in the midst of two malefactors, as the greatest and most wicked of them. But when they mocked this glorious assemblage, as being *drunk with new wine*, they appear to have committed the sin, and to be fully hardened beyond all means of conviction. The consequence has visibly been, that they have been smitten with that blindness and hardness of heart, the *first* age, or 1000 years, and are now near 800 years gone into the *second*. To their state, as foreseen, *David* speaks as a prophet, and does not imprecate that series of dreadful calamities and evils recorded in Psalms lxi. and cix. Our Lord predicts the awful judgments of his Father on the temple, city, land, and its inhabitants; yet on the cross he prayed the Father to forgive them, for they knew not what they did. After enumerating the destruction of their religion and polity, with the concomitant afflictions they would undergo, says, "Behold, your house is left unto you desolate; for I say unto you, that ye shall not see me from henceforth, till you shall say, blessed is he that cometh in the name of the Lord." Matt. xxiii. 37, 38, 39. If a perpetuity of misery was implied in the two ages, it would be a

darker. As I shall endeavour to relieve this intricate part of the divine government, as far
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stumbling block in the way of the *everlasting gospel*, which, by our Lord's words, and by Paul's and John's testimony, must be preached to the *whole world*, before the end of the kingdom can take place. Matt. xiii. 10—1 Tim. ii. 6—Rev. xiv. 1, 2. At the end of the second age, *Edom* and *Egypt* must enter the congregation of the Lord in the *third generation*. Deut. xxiii. 7. At this time also, the Jews will be forgiven, and iniquity be turned away from *Jacob*. Rom. xi. 26-33—Ezek. xxxvi. 22, 25, 26, 27, 31, 32-38. Then the *two ages* of their captivity, and dispersion among the nations, will conclude; and according to Zechariah, this glorious grace will be in the *evening*, when it shall be **LIGHT**, universal, and *living waters* from *Jerusalem* above, the *water of life* from the throne of God and the lamb, (*one*) shall go out summer and winter. Zech. xiv. 6-9—Rev. xxii. 1, 17. A shortening of the days is spoken by our Lord, and by his servant Paul, in Rom. ix. xxviii. "For he will finish the work, or account, and cut it short in righteousness; because a short work will **JEHOVAH** make upon the earth." The passage to which he refers, has more force and beauty in the prophet Isaiah x. 22, 23. The consumption, or *consummation*, (the word *calah*, bearing this *double* sense, for a very good reason) decreed shall *overflow* with righteousness; for the Lord God of Hosts, (*Adonai Jehovah tsebaoth*) shall make a consumption or a finishing in the midst of the earth, in chap. xxviii. 22. It is a consumption even determined upon

as my ability can go into these deep waters ; the note, beginning in page 286, will contain all the principal matter I have to offer. Proceed we then to consider the sword under

upon the whole earth. The words *calah* and *lamam*, (surely for a purpose worthy of divine wisdom) carry a two-fold sense, just contrary to each other ; to consume, and destroy, and to consummate, and make perfect. And in this passage it seems to be used for the most excellent end, where the Lord says, he is going to do his work, his strange work ; and to bring to pass his act, his strange act. This appears the consummation, even determined upon the *whole earth*. Here we may view that procedure of Providence, where God smites to heal, and kills to make alive. This is the Lord's doing, and it will be marvellous in our eyes. The *third generation*, in the largest meaning of an age, appears to pass under the *thousand years* ; for which time the angel will lay hold of the dragon, that old serpent, who is the Devil and Satan, and bind him a thousand years in the abyss, or pit. This period is the *seventh*, or great sabbatic year ; but by special promise, and by a particular prophecy of Zechariah, in that last important and concluding chapter, the commencement is strongly marked for *this evening* of the *sixth working day* of Ezek. xlv. 1. The end of that thousand years will bring the fourth generation, or the *eighth day* in full time, for the great circumcision of all flesh of *death*, as it was shewn in the covenant with *Abraham*, and the promise of the universal blessings added to it. Gen. xii. 1, 2—xvii. 10-14.

the gospel; where we shall find the end or design of this weapon, to bear the same meaning as that of the law, and of the *altar of fire*, namely, to kill the flesh and all its evil works, earthly affections, and deceitful lusts. Nothing is spoken of a sword in any spiritual sense in the four gospels; and it is once introduced by our Lord, to receive a rebuke, a lesson for all that profess to be his soldiers, in a warfare peculiar to the *royal priesthood*, the *peculiar people*, separated from the world, (as the Jews were before, as a small nation from all nations and kingdoms, to live by their civil and religious code of laws) to form their lives, manners, and actions by the *daily cross*,* by the illustrious example of the *Son of the living God*, and the spirit of his legislation on the mount, which no nation, no kingdom, ever received, or would accept, but as a shadow and *form of godliness*, without the power

* Whether the foundation of morality was known and settled before, or not, it was formed for believers in Jesus, by his own authority, as king and priest, for his own peculiar subjects. Three learned men have lately disputed about the true ground of morality, and its obligation: *Gisborne*, *Paley*, and *Priestley*; and to each other they seem, in turn, all in the wrong.

of it. In the apostle's words, "Put up thy sword into its place; for all that take the sword shall perish by the sword." Matt. xxvi. 52-55.—Rev. xiii. 10. The Lord corrects in this place, the false conceptions of his kingdom, as if he was to subdue his enemies and the nations, by the outward sword, as *Joshua* under the law; or that they were to go forth with a *war-priest* at their head, and were to be protected by the *Lord's covering* them as a *shield* and *helmet* in the day of battle. The sermon on the *mount* is the *new commandment*, the *new law* from *Zion* above, the *everlasting gospel* in the *blood* of the *everlasting covenant*, by which *Jesus* obtained *eternal redemption*; that is, the ransom of *all the ages*, from the first to the last. In our language we have no word to distinguish the periods expressed by eternal and everlasting, which the Hebrew tongue of the first revelation easily discriminates. Hence *Hutter* uses the covenant of the age, and the redemption of the age, including *all the ages* to the year of the true *Jubile*: within this compass, the beginning of the redemption was shewn in the month *Abib*, first ripe fruits, when the figure of the *blood* and *flesh* of the *pascchal lamb* was first eaten and drank by all the families of *Israel*,

rael, and partaken of by children* at the breast. This blood, (for it was one and the same lamb, from the beginning to the end of the figurative times of seven sabbatic years, concluding at the Jubilé) this blood was put into the *horns* of the altar, the cups or bowls, as the typical wine of that leading festival of the law, which our Lord explained in the *spirit* and *truth*, as of himself; and the necessity of partaking of his flesh and blood, as *spiritual*, though invisible, by each believer's *faith*, and not by the hands and ministry of men, since every one that believes is a son of *Abraham*, according to *Paul*, and a priest, (though not a bishop, elder, or ruler) in his own temple, as *Peter* informs us; and if we give credit to our Lord, he has, or may have the garment, his own sacrifice and oblation,

* Dr. *Pierce*, of *Exeter*, has proved, that children have a right to communion; which, from the institute of the passover, and by constant usage for the first eight centuries, was administered to them. About this time, that strange and lying pretence of priests *transubstantiating* the visible and representative elements, was introduced; and this custom ceased, when every succeeding century invented other superstitions, that they were called the *dark ages* to this day in most parts of Christendom.

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the meat and drink, the *fire* of his altar, and the lamps lighted up, and preserved burning in this house of dark, heavy, and burdensome flesh of daily concision and perishing. Gal. iii. 25-29—1 Peter ii. 9—Rev. i. 12, 13.

The Sword of the Spirit under the Gospel.

THE sword, in the spiritual import, which is the only truth, dignity, and excellence, is not mentioned in the four gospels. The beloved disciple opens his gospel with the *word*, (who appears the *true Isaac*, heir of all *Abraham's* goods) taking on him the form or likeness of the *flesh of sin*, by a birth from the *woman alone*, as *her seed*. Rom. viii. 1, 2, 3. This assumption of the *flesh of sin*, which brought death as the taking it away by a *new flesh* from an *heavenly water and blood*, brings life and immortality. The apostle, (whose knowledge in the mystery and mysteries of godliness, or the spiritual dispensation, was more abundant than the others) speaks thus : “ When the *fulness of time* was come, God sent forth his Son, made of a *woman*, (not of *man*) made under the *law*, (death by this *flesh*)

flesh) of which the law was the *record*, and the only one preserved among all nations; that he might redeem them that were under the law, (*all men* under the judgment of death) that we might receive the *adoption*, or the new state of sons in the *body*, vessel, or house of life and immortality, from the true blood of the *lamb* from heaven. Gal. iv. 4, 5—Rom. viii. 15, 23—Ephes. i. 9. In chap. iii. the Lord shews the necessity of being born from *above*, which was so lost among the Jews, though once well known, that Christ wondered at the ignorance of *Nicodemus*, that being a master, a teacher in Israel, in not knowing the exalted truth of a *new Genesis*; which *Peter*, in his knowledge of this fundamental principle, declares in these words: “ Being begotten again, not of corruptible or *mortal* seed, but of *incorruptible*, *spiritual*, and *immortal* by the word, the *only-begotten* of the *living God*, who abideth for ever. 1 Peter xxiii. The words of our great teacher will best explain the dignity and difference between the earthly and heavenly generation. What is born of flesh, is *flesh*, (*mortal*) what is born or begotten of spirit, is spirit, (or immortal). The water and the spirit, rather even the *spirit*,

rit, is what is so common an idiom in the sacred oracles, expressing the same thing by two words ; * as ye shall be baptized with the *Holy Spirit* and *fire*. Matt. iii. 11—Luke iii. 16. In chap. vi. our Lord brings us to the altar of perpetual fire, and to the continual feast at his table, and to his meat and drink, where he himself was the *feeder* and the *food* ; where every sign of joy appeared in hymns, with vocal and instrumental music, morning and evening. In this part he shews the *bread of life*, *his flesh* of life and immortality, and his blood, as the wine to exhilarate the heart of his guests. Yet though this was the constant lesson taught in the rites and festivities of this altar, as plainly as the figures in earthly or carnal ordinances could convey that instruction ; yet his own disciples were so dull in

* The idiom called by grammarians *henyadis*, is so common, that we may see instances sufficient in Vitringa, Obs. Sac. p. 221, and Glassil Philol. Sacra. The *καί*, in Greek, and the *vau*, *and*, in the Hebrew, may more frequently be translated *even*, and not *and*. *Leusden* has collected 36 classes of Hebraisms, or idioms, in answer to *Phocemius's* Purity of the Greek of the New Testament, as if Divine Wisdom confined itself to the rules of the wisdom of men, which we are told is *foolishness* with God.

understanding, that like the people of *Capernaum*, they cried out with scorn and unbelief, how can this man give us his flesh to eat? and from that time many of his disciples went back, and walked no more with him. v. 52, and 66. For fifteen centuries had they been taught in the clearest representation, a continual feast at that altar, according to this general axiom, or key to these rites: whatever is here below, in the earthly figure or form, is on high in the correspondence of spirit and truth; or as R. Bechai speaks on the subject, there is nothing in the tabernacle, and all its vessels and furniture, which is not figured above. Buxtorf cites in Talmud *Chagigah*, and in *Beracoth*, c. v. God gave us the forms and figures of the tabernacle, sanctuary, and its furniture, for types of things intellectual, and for learning from them celestial truths. More proofs are brought of the dignified sense the ancient Jews applied to the rites of this altar, called the *Mediator*, in my *Daily Service of the Temple*. p. 67-70. Our Lord declares in this instructive chapter, the spiritual food, the true manna, the true wine, for the children of God, his brethren, suited to the seed of the spirit, the sons of his Father, and
their

their Father, his God and their God. John xx. 17. We may justly be surprised, that so many commentators, among whom must be reckoned *Glophenburgh, Cocceius*, and even *Vitranga*, should conceive this altar, on which the *lamb* sat night and day on *his throne* of fire, as *priest* feeding his Israel, and as *king* adjudging sinners and trespassers, figured in bulls, rams, goats, and lambs, (one lamb only excepted, to sanctify by his precious blood and consummating fire of life, joy, peace, and justification) that they should suppose the altar a *type* of the *cross*. There was *one only day*, that of atonement, or rather *clothing in white** the sins of that whole people,

* In my seventh letter to Dr. Priestley, on his Doctrine of the Atonement, I have shewn from Buxtorf's Jewish Synagogue, book vi. chap. 25, where the dung-hill cock, (*gallus gallinarius*) is chosen to make atonement for their sins. They procure a white cock for the men, and a white hen for the women. This bird is selected because *gebber* signifies a man, and *gebber*, in the *talmudical* or *Babylonish* dialect, signifies a cock. Hence they say, 'as man sinned, so let the cock be punished for him. When they kill him in a cruel manner, they say, let this cock be a *commutation* for me; let him be in *my place*; let him be an *expiation* for me; let him die; but to me, and to all

ple, on the *tenth* day of the *seventh* month,
Yom Kippurim; When the *scape-goat*, *gnez-*
asel

Israel, let a happy life be given. Amen. This writer, who knew the Jewish rites in his time most perfectly, informs us, that they will not use a red bird, because *sin* is red, citing *Isaiah*, chap. i. 16. Though your sins be as scarlet, they shall be white as snow; though they be as crimson, they shall be as wool. In this absurd rite, scarce fit for children, they seek to hide the true sense of their ancient church, as to the sufferings of the *Messiah*; though they refer the barbarous treatment of this fowl to the same treatment of the *scape-goat*, while the temple continued. Well he observes on this subject, that God has smitten them with madness, blindness, and astonishment of heart, as Moses threatened and predicted in *Dent. xxviii. 27*. In the same place in the volume of letters to Drs. Adam Smith, Samuel Johnson, James Harris, and Soame Jenyns, Esquires, &c. at p. 121, I have brought testimonies from their most learned rabbies, to the suffering character of the *Messiah*, particularly on the 53d of *Isaiah*, which they have so clearly proved to belong to *Messiah alone*; which may make us astonished that Dr. Priestley should, with so much confidence assert, that this people never conceived him in that character at all. David Levi, I believe, in his late publication of the Rites and Ceremonies of the Jews, takes no notice of these magnificent substitutes in the place of the most glorious *sin offering*, and *scape-goat*, loaded with all the curses, penalties, and the sins of the whole world, even the blessed and beloved Son of the Most High God; who, in the apostle's testimony,

once,

afel, had *all* the iniquities of the children of Israel, and *all* their transgressions in *all* their sins, put on *his head*, and he bear all their iniquities into a land *not inhabited*, or of separation; and the high priest shall let the goat go into the *wilderness*. This day was a time of general grace; but no cross was intimated by the sufferings and buffeting of the goat. Our Lord applied to himself the serpent of Moses lifted up in the wilderness, and explained it of the death he was to suffer, or his disciples could not have found it in the darkness and ignorance they appear under. The sufferings of the Messiah are delivered by different prophets, and at different times, and in such peculiar circumstances, as must prevent all suspicion of contrivance. At these sufferings, so mean and so disgraceful, the Jews stumbled, and the Greeks, the wise and prudent of the Pagans, counted the *cross* as *foolishness*. But many fanciful writers find the cross in every

once, in the consummation of the *ages*, hath appeared for the *putting away* of *sin*, by the *oblation* of himself, and *nailed* the *Book of Ordinances*, which was contrary to us, and condemned us, to the *cross*, as *dead* and without force. Hab. ix. 26—Col. ii. 14.

part of the ritual, which has done no service to the Christian religion, nor does it want such a support. Let us proceed to inquire for the *two-edged sword* under the gospel-dispensation. This weapon of the blessed warrior, in the strength and majesty of love to enemies, (for to love those that love you, what reward have you? what do you more than publicans? Matt. v. 46-8.) We find it in Heb. iv. 12. The *word* of God, (the divine name and nature of *Jesus* flowing by *perpetual* generation, as light flows from the centre of the sun) is *quickening*, and *inworking*, and *sharper than any two-edged sword*, piercing even to the *dividing of soul and spirit*, and of the joints and marrow, and a *discerner of the thoughts and intents of the heart*. This apostle, among the armour of God, calls in the *sword* of the *spirit*, in Ephes. vi. 17. In both places, he places *believers* as *priests* at the altar of *perpetual fire*, which presented two figurative characters, the sword of the levitical priesthood, cutting and dividing the parts and members of the various sacrifices representing sinners, and promising them the grace and blessing of a *divine fire*, which, in the *spirit* and *truth*, should do that for them really and effectually,

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as the *lion*, ariel, (as that altar was called) and the *fire* as the *spiritual* sword, should devour and consume* man and his flesh of sin, the *true beast*, and by consuming transmute them into a *flame* of *fire*, the best image the figure could afford of life and incorruptibility. *Vitrinæ*, and a number of writers, see, that the *perpetual fire* was the outward and visible emblem or type of the *Holy Spirit*, called by Paul, the *eternal spirit*. But the gospel has

* *Tamam*, *calah*, and *gamar*, the three words that signify destruction and consumption, as before noticed, import also consummation, perfection, and finishing. Are these designed for no wisdom or blessing, resulting from the knowledge, and seeking the mysteries of the kingdom *within*, mentioned by our Lord, by *persevering* prayer, and *universal love*? The master never taught us to expect pearls on the surface of the earth, but to dig and search for these hidden treasures. Matt. xlii. 11—Luke viii. 10—1 Cor. iv. 1—Ephes. iii. 4, 9. Through too much fear of enthusiasm and fanaticism, the fundamental doctrine of a *new generation* from above is rejected, as absurd and fit for mockery, and the insult of wit. Dr. *Vicesimus Knox*, in his *Philosophy* of the Christian Religion, has touched the operation and influence of the *Holy Spirit* on the *spirit* of *man*; and though he treads cautiously on this deserted ground, has received, from some Reviews, more censure than a commendation. It is well, that he had any praise at all in this day.

been

been interpreted, and is to this day explained by a *second* order of figures and shadows; which can do just as much as looking on that altar, the lamb, the water, the lamps, and incense; the meat and drink-offering, and other parts of that ministration did to the Jews in that *old letter*. As *Paul* as well as *Peter* had made every believer a *priest*; * so have they

* There could be no distinction as to the spiritual priesthood, though bishops or elders were appointed, meaning the same office of rule and teaching, but not exclusively; because the levitical priesthood was only a *figure*; and Christians are called to run for the *high prize* of the *first-born* under Christ, which is open to all, to strive to obtain. When the distinction of *laity* and *clergy* first came in, is not certain; but by *Chrysostom's* Tract on the Priesthood, the truth seems to be lost in the fourth century. This glorious truth has been shewn in my *Daily Service of the Temple*; and the blessed lot of the Lord, the *Levites* and *priests* of the gospel are shewn, who, unknown to the world, and despised in their humble walk, will execute the judgments for salvation to the *ends* of the *earth*, in the testimony of *Isaiah*, chap. xlix. 6. And in the thanksgiving of the just and devout *Simeon*, who, led by the *Holy Spirit*, took *Jesus* in his arms, saying, Now, O Lord, lettest thou thy servant depart in peace, for mine eyes have seen *thy salvation*, which thou hast prepared before the *face* of all peoples; a *light* to lighten the *gentiles*, and to be the *glory* of *thy people Israel*. He knew what *Israel* meant,

they both shewn us the *living temple*, (not one made with hands, as the typical was) and told us to present our bodies, the *living sacrifice* or victim, holy, acceptable to God, which is the *reasonable service* or ministry. Did not the apostle speak of the *old man*, using all the *sacrificial* terms of killing, mortifying, and crucifying it with all its corrupt affections, attractions, and evil works, which were to suffer the *concision not made with hands*, as the figurative circumcision was? The apostle brought believers to the true altar, to execute on their members of the earth, all that cutting off, which the priests before performed

meant, as *distinct* from the *nations*. Of this distinction, with its gracious connection of blessings to the nations, had the apostle intended a concealment, (for he foresaw, that an antichrist would arise to dig a grave for the gospel, and bury the name of Jesus deep in it) he would never have written the fifth chapter of the Romans, where universal salvation is proclaimed in the most clear and unequivocal words; nor the fifteenth of 1 Cor. where he conjoins the *first-fruits* with the harvest. ver. 20-29. Nor could he have opened the reason of excluding the nations from all knowledge of the gospel before Christ, and the greater part of the Jews since our Lord's advent, and then tell us, it is done, that he might have mercy upon all in the end.

on dead beasts, as a lesson and example. The next place where we find the two-edged sword is, in Rev. i. 16. In that magnificent appearance, much like that at the *transfiguration*, "Out of *his mouth* cometh a sharp two-edged sword; and his face was as the *sun* shining in its strength." This our *high priest* in glory is said to hold the *seven stars* in his *right hand*. These are named *seven* spirits, seven lamps, and seven eyes, which are to adorn the *new man*, the new house of God, rebuilding by the *Holy Spirit* in seven *living* powers, which renew the *first* sanctuary of the *spiritual* house of *Peter*, to offer up spiritual sacrifices, (not the *carnal* of the law) acceptable to God through Jesus Christ. 1 Peter ii. 5—Isaiah lxi. 6, and lxvi. 21. Among these sacrifices, or sacred offerings, stands first in order and dignity in the apostle's judgment, I exhort first of all, that prayers, supplications, intercessions, and giving of thanks be made for all men; for this reason, that God willeth them all to be saved, and has given one Mediator, the *righteous man*, Jesus Christ, to bring *this will* to effect, as he gave himself a *ransom* for all men, a testimony public and avowed, in the *proper times*. 1 Tim. ii. 1-8. In this place
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we find the duty of all believers as priests, to keep the remembrance and witness to universal salvation, as it was done under the law, by *seventy* men of the *station*, witnessing for the *seventy* nations, the certain mercy of God in *that one lamb*, which would extend itself to the *seventy* bullocks to have the blood of the *double seven lambs* sprinkled on them, at the *feast of tabernacles*, the last solemnity in the *seven moons* of the *sacred year*, as distinct from the *civil year*. In this sublime chapter there is no particular use of the sword in this part; but the *imagery* of this weapon in the person of the *promised seed*, and coming out of *his mouth*, and not held in his hand, right or left, was sufficient to teach his people in all places, and at all times; in all tongues, and in all languages, that the weapons of their warfare were not *carnal*, but *spiritual*; not for the destruction, but salvation of the nations, in their Lord and Captain of this army, or his soldiers, fighting for a *crown*, and a *kingdom* in heaven, in order to bless their enemies, and subdue them to love and peace, by the power of that exaltation. 2 Cor. x. 4. This was a new, a strange warfare; a heroism never before known, shewn, or taught, till the great leader

and head of this war, had shewn the way, the only way and narrow, to the *life* and *glory* of a *king* and *priest* in a future state; for this one *high prize* was laid before all believers of all nations, conditions, and sexes, to bond and free, that they might run in the path of the life, example, and commands of the *high priest* and *chief* and *great shepherd* of his sheep, (not dragons, or beasts, or birds of prey) and obtain the crown which *fadeth* not away, which the Lord, the righteous judge, shall give in Paul's and Peter's words, not only to him, but to all that love his appearance in *that day*. 1 Peter v. 4—2 Tim. iv. 7. To this combat for this great blessing above other gifts, our Master says, "*Many* are called, but *few chosen*: many shall strive to enter through the straight gate, but shall not be able." Though all run, yet one obtaineth the prize: so run, that ye may obtain. Matt. vii. 13, 14, 20—16—1 Cor. ix. 24. All these passages relate to the obtaining the crown and kingdom, in the inheritance of the Lord, as *his Israel*; whom God separates, sanctifies, and glorifies for himself, that his council of love and mercy might be exalted by their sanctifying, and bringing in the harvest

vest of all nations. In the 2d of Rev. v. 12. He that hath the seven stars, threatens the church of *Pergamus*, which held the doctrine of *Balaam*, to eat things sacrificed to idols, and to commit fornication. For this shameful mixture of Pagan corruptions, if thou repent not, I will fight against thee with the *sword of my mouth*, meaning the cutting them off from the election of grace, or from the glory of being part of the *king's* promised to *Abraham* and *Sarah*, in Gen. xvii. 6, 16. For this particular dignity is only attainable in this life, as the apostle shews in the case of *Esau*, who could not reverse the superior blessing of the *birth-right* he had sold for a morsel of bread; nor could he regain it, though, repenting afterwards, he sought it with tears. Heb. xii. 16, 17—Gen. xxvii. 34. This does not mean the forfeiture of every blessing, but an inferiority in station as a servant; and as a subject, a receiver of, and not a giver of blessings. Heb. xi. 20. We find no other mention of the *two-edged sword*, till we meet it in the sublime and striking imagery of chap. xix. The full explanation of all the treasures of wisdom, grace, and mercy, found in this part, would demand a volume. I can only give

give the outline, and a short comment on it. The whole of this chapter, and all the remainder, is full of the law and the prophets; and the greatest events yet not fulfilled, are transplanted, both from Moses and the rest of the prophets, to have their magnificent completion in the *one name*, Jesus, as *Jehovah* out of the seed and house of *David*, according to the *flesh*, who was the *root* and *offspring* too of this *typical* king of Israel. Read Jeremiah, in chap. xxiii. 5, 6, for the *righteous branch* to be raised up unto *David*. Let us observe, that a *branch* is not a *root*, but an offspring, as with this distinction the scribes and pharisees, and all the rabbies were put to silence. If *David* in *spirit* call him Lord, *Adon*, how is he his son? Matt. xxii. 45—Mark xii. 35—38—Psalm cx. 1—Rev. xxii. 16. This chapter opens with a great voice of much people in *heaven*, saying, *Allelujah*, praising his name JAH,* as David speaks, in Psalm

* Michaelis supposes in his Notes on Bishop Lowth's Sac. Poet. Heb. that *Be-jah* signifies to comfort, from a verb in the Syriac. But the Hebrew language wants no such second; it contains fully all the perfections of the *Supreme God* and *Messiah*, his son, with all the invaluable rela-

Pfalm lxviii. 4, and rejoice before him. We must pass to the *great multitude*, which no man could number, in Rev. vii. clothed in white raiment, washed in the *blood* of the *lamb*; for that august scene shews the nations, languages, and peoples in heaven, and looks to Isaiah, chap. xxv, where the *vail* spread over all nations is destroyed; that is, the flesh and blood, not capable of entering heaven, is taken away; and the white raiment is given for the feast, the marriage supper, on that mountain of the *Lord*. It is clear, that the gospel has a constant retrospect to the *law* and its prophets, for witnesses to itself; and both

relations, both bear towards *fallen* and *miserable beings*. Nor does this philologist improve the sense of *Isaiah* xxvi, 2, where he translates in *Jah* of *Jehovah*, the *rock* of *ages*, *Jehovah*, the *eternal* God, comforts us. *Capellus* and *Houbigant* omit *beth*, with most of the antients. But it was from ignorance of the *glory* of *that name*, so frequently *used*; and with which the last Psalm finishes the loud call to all creatures: every being that breathes shall praise the LORD, JAH. The Jubilé, in the *ram's* horn, *Isaac's* joyful sound and name, will, apparently shout forth the fulness of the *everlasting gospel*, from the first going forth of *mercy* to the end. More may be seen in my Comment on Psalm lxviii. page 83, 84, on this name,

in

in turn, look forward to the gospel, or good messages from *heaven*, by *angels*, and from *earth* by *John*, the herald proclaiming the *one lamb* of God, bearing away the *sin* of the *world*. Read *Paul*, in the fifth chapter, for the *one sin* of *all*, and the *many*, bringing death and every evil of man's present degraded state, and also for the obedience and righteousness of *one heavenly Adam*; by whom the *all* and the *many* shall be made *righteous*; for every promise of the Messiah is given forth in absolute terms of certainty, as to *Abraham*, to *Isaac*, and to *Jacob*, *greater* and *lesser* blessings being admitted, but no exclusion to any. 1 Cor. xv. 20-25 and 42. The voices give thanks in this chapter, because the Lord our God had judged the great whore, who had corrupted the earth, and had avenged the blood of his servants at her hand.

The deep sense of *Babylon*, with *mystery* written on her forehead, cannot be entered upon in a cursory manner; but if the blood of *saints* shed by her, should shew the filthiness, cruelties, and abominations of *this great whore*, *Jesus Christ*, the prophet of prophets, has fixed this horrible character on *Jerusalem* it-
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self, in as broad and full a view, as the *Papal* church has been marked by it. Matt. xxiii. 34-39. Her judgment was to be utterly *burnt* with *fire*. Yet, even in this awful judgment the limit is fixed; *double* to her *double*: in the cup she hath filled, fill to her *double*. The *great city* is the *whole creation* in *bondage unto corruption*, as the apostle shews us in Rom. viii. 18-24. In Rev. xvii. 16, there is one expression peculiar and comprehensive; the ten kings shall eat *her fleshes*, and burn her with fire. *Fleshes* signify the whole fallen system of corrupt materiality going into the *purifying fire* of the *Lord God*: therefore, after being reduced to dust and ashes, her second judgment is to be cast, as a great millstone, into the *sea*, as it was done by Jeremiah li. 64, before, into the river Euphrates; and thou shalt say, thus shall *Babylon* sink, and shall not rise from the evil, or as in Rev. xviii. Thus, with violence, shall *Babylon*, that great city, be cast down, and be found no more at all. What would become of all the nations, peoples, tongues, and families of the earth, which were to be, and must be, blessed in *Abraham's* seed, not *seeds*, as of *many*, in Paul's knowledge of the *mystery*, but to thy seed, who is

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Christ;

Christ ; must, I say, be blessed, if the law, the prophets, and the gospel are to be believed ? This picture of *Babylon* represents the heavens and the earth, which now are, passing into the *fire*, to be burned, that the new heavens and new earth of the renovation and *restitution of all things*, may rise from *Babylon*, (confusion) into the glory and beauty of the first creation of God, before two rebellious heads brought death and evil by transgression. The next ground of universal joy and praise proceeds for this glorious time, that the *marriage of the lamb* is come, and *his wife* has made herself ready. She is arrayed in fine linen, clean and white ; for the *fine linen* is the *righteousnesses of the saints*.* The apostle informs

* That the white raiment means the *spiritual* body of *glory*, may be seen by the white garments of the high priest, and the other Levites ; by the great assemblage of nations, in Rev. vii. in white ; by the covering and veil over all nations and peoples, in Isaiah xxv. 6, 7, 8. When death is swallowed up in victory or perpetuity ; by angels, clothed in white : and lastly, by the high priest performing all the functions on the great day of atonement, more properly of *clothing*, in his white robes only, (the garments of royalty as a king being put by) because, on this solemnity he acted as priest, to sanctify and cover sins, not

informs, that *Jerusalem* above is free, and the *mother* of us as free children, importing a freedom from death, sin, and all the evils of Adam's sentence and judgment. This new and divine mother clothes her children with similar garments; and in these, the state of original righteousness is restored, and all her children are saints, or holy. As *Sarah*, to which this passage refers, forms the whole glory of the *new Jerusalem*, the city of the *Living God*, as to pure and incorruptible *materiality*, the substance of immortal, or spiritual bodies; so we must view this holy city coming down from heaven, adorned as a *bride* for *her husband*. Rev. xxi. 2, 10. At this time, when the new heaven and new earth take place of the old heaven and earth, which pass away; her gates open to the four corners of the earth, are not shut day or night, for there is no night there; the *principle* of *darkness* is swallowed into the victory of *light* for ever. Of this Jerusalem,

as a king to judge, for no judgment was used, but on himself, as taking the sins and iniquities of *all Israel*, in the *scape-goat*. The apostle calls this fine linen the house from heaven, the being clothed upon, that mortality might be swallowed up of life.

the Lord says, I will create Jerusalem a rejoicing, and her people a joy; the voice of weeping shall no more be heard in her, nor the voice of crying. Isaiah lxv. 17-20, and lxvi. 22. The vast magnitude of this city compared to *its figure* under the law, both in Ezekiel and in John, renders the *old city* almost unworthy of notice, but as an adumbration of the new. The prophet tells us, that her gates shall be open *continually*, they shall not be shut day nor night, that they may bring the strength or number of the nations, and that their kings may be brought. This part alludes to the nations, and peoples, and kings promised to *Abraham, Isaac, and Jacob*, to receive the blessings of salvation, through the *one seed*. Gal. iii. 16—Rev. vii. John, the beloved disciple, bears his testimony to the same, and for the same end. Her gates shall not be shut by *day*; for there is *no night* there. And they shall bring the glory and honour of the nations into it. Rev. xxi. 25, 26. This glory and honour of the nations has a more dignified sense, when applied to their salvation, than to wealth or power, which are no more wanted in that city of eternal peace, love, and happiness. The next

thing in this august chapter is the invitation to the *marriage-supper* of the *lamb*. This is afterwards called the *supper* of the *Great God*;^{*} and we may observe, that all intimate union

* The *first* supper was in the *evening* of the *sixth* day of the week, celebrated by the Lord, with the twelve new names, heads, and first-fruits over all. To the *evening* Zechariah looks, when his name shall be *one*; *Jehovah* shall be *king* over *all* the earth. Zech. xiv. 7, 8, 9. The great feast which the Lord will make on his mountain, *Zion*, seems to point out the marriage-supper, by swallowing up the veil and covering, that is, our bodies of flesh and blood, and giving the garment of praise, fit for the supper. For death, which the Lord will swallow up for ever, by a quick abolition according to the language and images of the gospel, cannot be taken away, but by the wonderful change in a moment, in the twinkling of an eye, as the apostle opens this mystery, or council of God. 1 Cor. xv. 50-56. 2dly. As our Lord had finished his sufferings at the end of the *first evening*, and entered in *spirit* into Paradise, his *proper* kingdom, so we have ground to expect, that the Paradisaical gate of Ezekiel xlv. will be opened in this *second evening* of this *sixth* working day, in the *extremity* of it, not at the full end, according to Isaiah ii. 1—Micah iv. 1. So that Zechariah's *evening* will meet it with the flowing of the *living waters*; with which the *servant* of the *Lord* shall sprinkle *many nations* at once, and among these the *house* of *Israel*, when they shall remember their own evil ways and doings, and shall loathe themselves in their own sight for their

union is expressed by supper: if any man open unto me, when I knock, and hears my voice,

their iniquities and abominations. Ezek. 36. 25-33. Then will I sprinkle pure waters, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. 3dly. This chapter of Revelation bears a great similitude to chap. xiv. of *Zechariah*, in the image of the vast slaughter from the *two-edged sword*; for, as in the prophet, there is a rapid destruction, clothed in awful expressions both to the nations and to the horse, mule, camel, and ass, and all beasts, so that their flesh shall consume away, while they stand on their feet, and their eyes shall consume away in their holes, and their tongue in their mouth. verse xii. 15. This destruction of flesh must be speedy from the very words, though bearing the *killing letter* in terrifying terms, yet all the prophets speak the gospel in the *vivifying spirit* of Paul's knowledge of the mysteries of his Saviour's kingdom. As the *seraphim* stood above the throne, and one cried unto another, and said, *Holy, Holy, Holy* is the LORD of Hosts; *his glory* is the *fulnes* of the *whole earth*; so the prophets have a voice consonant in all great events. *Isaiah* vi. 1, 2, 3. In *Zephaniah* this destruction is said to be a *hurried* consumption, or consummation, (*calah* bearing this double sense) of all the inhabitants of the earth. Neither their silver nor gold shall deliver them in the day of the Lord's wrath, (or passing over) for the whole earth shall be devoured with the *fire* of his jealousy. This part must be explained by the third chapter, verse 8, 9. where all nations and kingdoms are gathered, that *Jehovah* may pour

voice, I will come and sup with him, and he with me. Rev. iii. 20. In verse 11, Heaven is

pour on them his indignation, even all his anger; for all the earth shall be devoured with the fire of his jealousy. Then after this judgment, I will turn to the peoples, *gnammim*, a purified lip to call upon the name of the Lord, to serve him with one consent, (shoulder). This is the glorious fruit of the abolition of the *flesh of sin*, and of the spirit of the Lord, poured out on all nations. Joel ii. 28—Acts ii. 17. 4thly. 1st. As there is no evening left but this, for Zechariah's prophecy of the *living waters* to come forth, so there is no time for its completion, but this *second evening*, in which the church of believers moves towards the seventh day, the great sabbath of one thousand years expected. 2dly. The parallel time for the Gentiles will be filled up by 1805 years, which was given from Jacob for the Jews to run and obtain the glorious portion of the *first-born*. 3dly. No period but the present remains for publishing the *everlasting gospel*, which our Lord tells us, must be done before the end, whether by a few or many. It is restricted by *Isaiah* and *Micah*, to the latter part of the days, when wars make the principal horror preceding the reign of peace and love among all nations. No time bears so many marks as the present, from the general depravity of Christian kingdoms, and the increasing spread and prevalence of unbelief, one broadest mark of the times. That the *sixth seal* introduces the kingdom of *Jehovah* is plain, from comparing it with *Isaiah*, chap. ii. 12-17, and xxxiv. 3-9. When JEHOVAH of Hosts alone, in that

is opened, and behold, a *white horse*, and he that sat on him, is called *faithful and true*,
and

one name, shall be exalted, verse 11 and 17. The first chapter contains the abounding mercies of the Lord towards the sins of Israel: the second shews his putting down all power, the armies and wars then existing: the third shews the judgment on women, and their excessive pride: the fourth brings to view the union of *seven* women to one man, in the mystery, the making of *twain*, one new man, as at first in Gen. i. 27. before the *two holy places* were broken asunder in the division of *Adam's duality*. This explanation will excite derision, because it is scriptural, and because tribes of commentators, as well as the late learned and elegant Bishop *Lowth*, expound the passage of the great scarcity of men, and the unrestrained impudence of women, in his translation and notes on this passage. Thus will the *letter* triumph over the spirit; and the nurses, male and female, that give milk and pap to babes, be popular and esteemed as orthodox and oracles of wisdom, above the few, who, with *Paul*, give *strong* meat to them that are of *full* age; to whom the apostle says it belongs; who can discern good and evil, the gospel from the law, and the *quickening* spirit from the letter that kills, condemns, and destroys. Heb. v. 12, 13, 14—2 Cor. iii. 5, 6. The *son of wisdom* and all her treasures has spoken the same truth in John vi. 63. The *flesh* profiteth nothing; it is the spirit that giveth life: the words I speak, are *spirit* and *life*. Had I room, it would not be too hard a task to shew, that the sixth seal, sixth trumpet, and sixth vial are co-incident in time;

and in righteousness doth he judge and make war. This glorious person is called in chap. iii. 14, the faithful and true witness, the *beginning* of the creation of God; which signifies that he is faithful and true in executing all the promises in the law, the prophets, and the

time; and now opening the great and glorious sound of the *everlasting gospel* in the general assembly and church of the *first-born* nearly filled up; or the message would not go forth in this *second evening* of *Ezekiel's sixth working day*. chap. xlv. 1—Zech. xiv. 6-10. Notwithstanding all the signs of *times*, our Lord's words will prove true. When the *son* of the MAN cometh, or is coming, shall he find faith on earth? No, as I have observed before, no belief that he is the *son* of the *man*, in Dan. vii. 13. Or the *seed* of the *woman*, in Rev. xii. taken from her womb in her glory, and *separated* before her sin in the pre-ordained mercy of God, from ancient time, the *days of the age*, Micah v. comprehending many generations past, and *many births* in himself, from the first geniture of heaven, to his last on earth, where he finished the whole process of the *regeneration* and *renovation* of the ages restored. Heb. i. by him the heir of all things, and through him he renewed the ages. It is confessed, that the Hebrew *bara*, to *create*, signifies also to produce a new thing, or work from *præ-existing* matter, as Leusden and Bythner, with other writers, assert and prove. The new heavens and new earth are formed out of the old, lapsed systems. The whole blessings run in the *younger sons* or *births*, through the scriptures.

gospel, in chap. vi. 2. The white horse appears, and he that sat on him had a *bow*; and a *crown* was given to him, and he went forth *conquering*, and to *conquer*. The apostle speaks of the dispensation of the *fulness* of the *times*, to gather together, or *re-head* all things in Christ, both things in the heavens, and things upon earth; an extent of grace and mercy little apprehended by believers. Ephes. i. 10. After having declared this universal blessing, that Christ, by the grace of God, had tasted death for every man, in that he put all things under his feet, he left nothing not put under him; but we see not yet all things put under him. Thus this warrior, with the bow, often mentioned in scripture, and with a *crown*, the symbol of dominion, goeth forth conquering, and to conquer, till he shall have established himself in *righteousness*, *redemption*, and *salvation*, to the ends of the *earth*. Heb. ii. 8, 9—Isaiah xlix. 6, 10. This warrior, who judgeth in righteousness, must give judgment in his own name, and in no other; he must proclaim himself as having borne the *sins* of the *whole world* in *his own body*, and paid the *ransom* for all men. He must confirm the testimony of the law
from

from the first month, *abib*, to the great day and year of Jubilé, at the end of seven sabbatic years; through which, the *blood* of the *lamb* was sprinkled, as the figure and pledge of that blood which *cleanseth* from *all unrighteousness* of *flesh* and *spirit*. As judge, in the prophet's words, who is blind as my servant, or deaf as my messenger I sent? Who is blind as he that is *perfect*? and blind as the servant of JEHOVAH? In this beautiful chapter, what a judge is described from verse 1 to 8. One I will produce, as gracious in its meaning, as it is glorious in its extent: I, the *Lord*, have called thee in, or for *righteousness*, and will hold thine hand, and will keep thee, and will give thee for a covenant,* (or purification) of the peoples, for a light of the nations; to open the blind eyes, to bring out the prisoners from the prison, them that dwell in darkness from the prison-house. Isaiah xlii. 6, 7. This servant, in whom the Lord delighteth, his elect and chosen one,

* That *berith*, a covenant, signifies also *its effect* of *purifying*, ought to be allowed; and with it the power that cleanseth, called by *Paul*, the *blood* of the *everlasting covenant*, shewn daily on the altar, and revealed in spirit and truth at pentecost. Heb. xiii. 20.

shall bring forth judgment unto the gentiles; he shall bring forth judgment unto truth; that is, as it follows: he shall not fail, nor be discouraged, till he hath set judgment in the earth; and the isles shall wait for his law. verse 4, 5. If the judgment of this elect servant of the Lord could be misunderstood after the preceding character, we will add, this is he, who, seeing many things, observeth not; opening the ears, but he heareth not. This is a strange character for a judge, and can only be understood by what follows: The Lord is well pleased for his righteousness; he will magnify the law, and make it honourable. What his righteousness was, is explained at verse 6, 7, which is to be the covenant, purification of the peoples, for a light to the nations. In this part judgments and mercies go forth together. Sing unto the Lord a *new song*, his praise from the end of the earth. All places, the sea, the isles, the wilderness, the cities, and villages of *Kedar*, and the inhabitants of the rock, are commanded to sing, and shout from the top of the mountains. verse 10, 11, 12: for what cause is this call upon the whole creation, to give glory and praise to JEHOVAH, as before observed, in the solitary

tary majesty of that name, expressing *pure mercies*, in forgiving sins and trespasses? The reason of this *new song*, shouting and exultation of all nature, is given, because the Lord shall go forth as a mighty man, and stir up jealousy, like a man of war. He shall cry, yea roar; he shall prevail against his enemies. Then the Lord says, I have long holden my peace, I have been still, have refrained myself; I will cry now, like a *travailing woman*, I will destroy and *swallow up at once*. Here we find the Lord, the mighty man, the *man of war*, coming forth to destroy and swallow up his enemies; that is, in the evangelical sense, the *old Adam*, the *man of sin* in all men derived from his corrupt root. The whole of the chapter is so full of the riches of mercy and grace, that it bears its own lamp, and needs no comment. This warrior we shall find in Rev. xix. with his white horse, his garment, and the weapon of his warfare. His eyes, as a *flame of fire*, and on his head *many crowns*; and he had a name written (on his forehead) which no man knew but himself, in chap. ii. 18. He is called the *Son of God*, whose eyes as a flame of fire, and his feet like unto *fine brass*, as burned in
a *fur-*

a *furnace*, alluding to the altar of brass, where, in the *figure*, he subdued sinners represented by their offerings, to *dust* and *ashes*, under his feet. The many crowns on his head, prove him the heir inheriting all the Father's treasures and goods. They testify also, that he has the power to bestow them on such, who are *pre-ordained* to be *kings* and *priests* on mount *Zion*. Rev. xiv. 1. He is clothed with a *vesture* dipt in *blood*; and his name is called the WORD of GOD. The glorious import of his vesture *only* dipt in blood, (and not that of any of the armies) must be learned from Isaiah, chap. lxiii. 1, 2, full of gospel, or glad tidings. Why art thou *red* in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press ALONE, and of the *peoples* there was no man with me. Then follows the trampling and treading down of the nations, and staining all his raiment with their *victory* or their *strength*, in the mystery, *their blood* and *flesh*, its fruit, rejected by the law; and which cannot ever enter the kingdom, till it be totally cast away as a *menstruous cloth*, and a new raiment from the *pure blood* of *one only lamb* be given by sovereign grace to fit us for the

the marriage-supper, and *everlasting union* with the *celestial bridegroom*. This truth, (though humbling to the pride and haughtiness of men and women, at their *best estate vanity*) appears in full light, in Rev. vii. 9, 14. When the multitude beyond number come out of the *great tribulation*, or the wine-press of chap. xiv. trodden without the *city*, (no judgment of death being executed in *Jerusalem*) by the same treaders on white horses, in *white raiment*, as *priests*, to cleanse first, and to govern as kings afterward. It is the same scene with some change of *imagery* that occurs with every appearance of the wine-press, where the prophets introduce it, and always as the finishing of the victory. Joel iii—Isaiah lxiii—Rev. xiv. and xix. Variety stirs up meditation and research, as David speaks, in the *law*, day and night, to enter by degrees into the knowledge of the *wonders* thereof. The gospel is the law *spiritual*, and the mysteries spoken of by our Lord, call for asking, seeking, and knocking, to obtain the true sense thereof. And there is this difference between divine knowledge and human: the first is a gift or grace, more for the meek and lowly in spirit, than for acquired knowledge and science

science, which the worst men may possess and abuse ; which is too often seen and done, by what the world call their literary characters. To return to the subject : The armies in heaven followed their leader on *white horses*, clothed in fine linen, white and clean. These horses, and the riders in white, are the same hosts we find in chap. xiv. and are appointed to the same work and office of treading the wine-press. They wear the robes of priests, and are the heirs and co-heirs with the Lord, their captain. In this place they are not said to have any sword, the use of it being reserved to the *word* alone, that he might smite the nations, and feed them, as the *great shepherd*, with an iron rod, or sceptre, (an emblem of strong power, as in Micah v. 4, he shall feed in the majesty of God). This rod is the same in an evangelical sense, as Isaiah describes, chap. xi. 4. where the branch out of the *roots* of *Jesse*, and the rod, or *sceptre*, out of the *stem*, is characterized in that exalted mercy, that he shall not judge after the sight of his eyes, nor reprove after the hearing of his ears ; which two senses should constitute the most proper judge. This is he that is said in another place, who so blind as my servant ? or

deaf as my messenger? chap. xlii. 19-22.
 The law of the *oldness* of the letter changes
 to the *newness* of the *spirit*, in the apostle's
 words and judgment. The *two-edged sword*
 out of the *mouth* of the WORD, assumes the
 most excellent sense in this prophet, where it
 is said, he shall smite the earth with the rod
 of his mouth, and with the breath or spirit
 shall he slay the *wicked*. The apostle explains
 the gospel of this smiting rod; and spirit of
 his mouth, when he informs us, then that
 wicked one* shall be revealed, or made known,
 whom

* The prophet uses the singular number, *reshang*, the
wicked one. The apostle, in consonance to the other,
 calls him *anomos*; and above, the *man* of *sin*, which is the
 Hebrew idiom, and means *sinful* man. Paul, in Rom. v.
 makes *Adam*, *one man*; by whom, condemnation, the
 judgment of death and sin, came upon *all* and the *many*.
 He contrasts *Jesus Christ*, as *one righteous man*; by whose
 obedience all and the many shall be made righteous; that
 where sin abounded in the *first old corrupt Adam*, grace
 should much more abound in the *second, heavenly man*,
 the *life-creating spirit*. If this wicked one, and man of
 sin be the Pope, he has been a long time revealed by the
 Protestant churches; yet he is not yet destroyed. If he
 be *Mahomet*, as some have thought, his imposture stands
 yet firm. If, as the Rev. *William Jones* conceives, that
 he has found him in the *French Convention*, some have

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found

whom the Lord shall consume by the breath of his mouth, and destroy by the brightness of his coming or presence. 2 Theff. ii. 8. These armies, in chap. xiv. are not described by white horses, or white raiment, but by their number and character, as *first-fruits* unto God and the lamb. They are there prepared to tread the wine-press, as with the lamb. In this chap. xix. they have their priestly raiment and their horses, emblems of strength and swiftness, but no weapon is in their hand; while the *word*, their captain, is said to tread the press of the wine of the fierceness and wrath of *Almighty God*. This act reserved to him alone, corresponds to that of Isaiah, chap. lxiii. where it is said, I have trodden the wine-press *alone*, and none of the people was with him. After this solitary trampling and treading down with his own *arm* and fury, the prophet breaks out in the praises of the

found him at *Rome*, and others at Constantinople, or sleeping at *Medina*. Antichrists are many, in John's view: and that the *head* of the *Papal* hierarchy has been the most eminent in the church, can be little doubted; but as great, cruel, and persecuting an *Antichrist* as ever could appear, was built on the doctrine of an exclusive predestination.

Lord,

Lord, and his loving kindnesses to the house of *Israel*, strictly speaking to the elect, who form the hosts of *kings, priests, and first-fruits*, under *Jehovah*, their head. This is evident from the answer to the prophet's question: I that speak in *righteousness*, mighty to save. From this key, the *letter* carrying fury, wrath, and vengeance, may be delivered into *spirit* and *truth*. The parallel may be seen in *Zephaniah* iii. 8, 9. where the Lord riseth up to his prey, as a lion roaring out of *Zion*, in *Joel* iii. 16. where the gracious effect of pouring out his indignation, and the *fire* of his jealousy is, giving to the nations and peoples devoured by it, a *pure lip* to serve him with one consent, or shoulder, in their new state. *Jehovah* shall utter his voice before his army, for his camp is very great; for he is strong that executeth his word, for the day of *Jehovah* is great, and very terrible, and who may abide it? The whole second chapter is clothed with a language, that strikes terror as it ought; and after the vengeance described from verse 1—12, finishes with abundant blessings, as the last verse of this prophecy concludes in a perfect mercy: I will cleanse their *blood*, which I have not cleansed, even I,

JEHOVAH, dwelling in *Zion*. This last grace denotes that wonderful mercy spoken of by Paul: Then *all Israel* shall be saved; all that was ever called by that name, from the first to the last generation, confirmed by Eze-kiel xxxvi. 25-34. The promise to their father *Abraham* would fail, if all past ages are not included, both of Jews and Gentiles also; but we may be certain that the word spoken will be true, though the knowledge may be, as it has been, driven into the wilderness with the two witnesses to it, for a long, long time. The next sublime character that occurs is, that he hath on his *vesture* and on his *thigh* a name written, *King of Kings*, and *Lord of Lords*. The name on his vesture appears the holiness of *Jehovah* on the mitre, the principal glory of the high priests' garments. The name on his *thigh* alludes to the divine power of generating *spirit* from *his own spirit*; as it is said the souls which came out of Jacob's thigh. Gen. xlv. 26—Exod. i. 5. Our Lord opened the great truth which the Hebrew church, in days of wisdom and knowledge of their temple, altars, garments, food, and every other typical lesson and doctrine, taught in the clearest figures below of *correspondences*
on

on high, which the Hebrew wisdom, called the happiness of men, who are born out of the *mouth* of God, referring to the breath of *lives*, inspired by the Lord God, *Jehovah Elobim*, into *Adam alone*. This key to the sublime truth of regeneration, *physically* understood, and not morally, (the ground of Christian Deism) our Lord gave again, and taught in the spiritual gospel of John. First, he *breathed* on them, and saith, receive ye the *holy spirit*. chap. xx. 22. This is the first open example of what the breath of his lips, the rod or sceptre of his mouth, was to do in consuming the *wicked*. Thus the apostle compares them in that clear light of the whole fifth chapter of the Romans; from which no man of common sense and integrity could mistake his meaning, though the interested and subtle part of teachers might, (as they have done for centuries) build up doctrines for filthy lucre's sake,* (as in the very days of the apostle, in full

* The *apostacy* of the church from every peculiarity, which was to separate believers from the world in general, may be seen in Dr. Gregory's History of the Christian church in the delineation of the corrupt manners of the clergy or priests, in the fourth, fifth, and sixth centuries. Such covetousness, pride, persecutions, profligate manners, and every

full opposition) as they have done in the case of *Jacob* and *Esau*, so directly repugnant to the greater and lesser blessing, given from the one father, *Isaac*. Gen. xxvii. 39, 40—Heb. xi. 20. The same rod or sceptre changes to the two-edged sword out of the mouth of the *word*, the *Isaac*, heir of all the goods of *Abraham*, who gives the first pre-eminence of kings and priests to *Jacob*, and the less dignity of being servants and subjects to *Esau* and his posterity; that is, in the mystery, to all who are not the *peculiar Israel*; which is shewn in Rev. vii. clear enough for any eye, but that of pride and envy. The next singu-

every kind of vice, were attached to the priests, that the richer ecclesiastics not only vied in splendor with the prince; they not only erected thrones in the churches, and affected the state of courts in giving audience to the people, but they frequently affected a perfect equality with the monarch. vol. 1 p. 186. Ecclesiastics of every denomination united in invading the rights of the people, and of the civil power too. It is unnecessary to enlarge on this melancholy subject; every century for a thousand years in succession, grew worse and worse. Our author remarks in particular, that the superior clergy oppressed heavily the inferior; and does not this, I say, yet remain? That the bishops treated them as slaves, and made them carry them on their *shoulders* to their churches.

larity ascribed to him is, that he judgeth in righteousness, and maketh war for the same end, acting in the two-fold character as king and priest; the *first*, to judge all men by himself, and the *second*, to finish his war, by the *two-edged sword* coming out of *his mouth*. This furnishes a clear proof, that the armies of this warrior, (who is called *Lord of Lords*, and *King of Kings*, in chap. xvii. 14, and in this chapter *King of Kings* and *Lord of Lords*) cannot judge, or war contrary to their head or leader: it gives a lesson from our Lord's example on earth, and his command to *his people*, (the *segullah* of the gospel) not to touch the carnal sword, with a penalty threatened, not indeed of *eternal misery*, but of retaliation, of being killed with the sword, whatever death this may signify. It is said, that he treadeth the press of the wine of the wrath and anger of God Almighty; as if the armies that followed this captain, had no part in the work. The law and gospel confirm each other's testimony. On this ground in that awful and magnificent description, in Isaiah chap. lxiii. I have trodden the wine-press *alone*; there was none to help, none to uphold; therefore mine own arm, (*my seed or my*

my son, in Psalm ii.) brought salvation to me; and my fury, it upheld me. This is expressed again in an impressive dignity, in chap. lix. 16. He saw there was no man, and wondered that there was no intercessor or mediator; therefore his arm* (*zeragno*) brought salvation

* Once before have I observed, that the root *zerang*, primarily signifies to sow: that arm or strength is a secondary sense, as seed importing offspring may be called the concentrated strength of the generator. Thus *light* is sown for the righteous or justified, as all life probably begins in a seed, and grows from strength to strength, to its full maturity. In the unpointed Bibles, the word *zeragni*, (as it may be read by *Hutchinson's*, *Maslef's*, *Sharp's*, or Bishop *Hare's* method) signifies my seed, my son, by way of eminence, as we know that Jehovah speaks to his son, called by the apostle (as good a judge probably, as imperial or royal professors) *thy seed*, who is Christ. Gal. iii. 16. Thou art my son, this day have I begotten THEE. Psalm ii, In this psalm we find the begetting, the anointing him for king, and placing this Son on *Zion*, the mount of my holiness; the dominion over all nations and kingdoms, and the power of subduing them by love or violence. But *day*, though signifying time, and a beginning of it, is not declared, but was left to Micah, whose goings forth have been from *ancient time*, the days of an age, or *duration* concealed. If we compare this psalm with Rev. xii. we shall find the *mother*, the *wonder*, from whom he was separated from all her children. Look

to

tion unto him, and his righteousness ; it sustained him ; for he put on righteousness as a

to Daniel vii. 13, 14. you will see the *Father*, to whose throne he was taken ; and to whom the dominion was given. In Daniel he is called *Bar Enosh*, son of a mortal man, yet Son of the ANCIENT of DAYS. In Psalm ii. he is called *Beni*, my Son, and afterward, in Chaldee, *Bar*, Son. The Jews, who hide all they can, say, Messiah went out of Paradise, and was placed under the throne of God, to be brought forth into this world at a time pre-ordained. In my Dialogue to the Jews, this traditional truth has been fairly defended, and may be seen in Raymond Martini's work de Puris et incorruptis traditionibus, and Schoettigeni Horæ Heb. de Messiah. As to the word *seed*, put for posterity, and for an individual too, I shall produce *Jacob's* last son, where he calls the son, whom *Rachael* named the son of her sorrow, *Benoni*, *Benjamin*, son of the right hand. We are told that Jacob loved *Joseph* more than all his children, because he was the son of his old age. This appears more like to dotage in the literal sense ; and old age is more the time of weakness than of strength for children. *Benjamin* is yet more the son of his age, and the last of all his generations. Yet *Joseph*, though marked for sufferings and pre-eminence, seems to honour his brother above the rest of his brethren, in his love, and his gifts to him. Though this be a time to treat mysteries with contempt, the day is also coming forward, when the sublime truths shaded by this veil will surprise and confound the wisdom of the world. Jacob blessed Pharaoh, and that blessing will not expire in breath and mere words. Gen. xlvii. 10.

breast-plate, and an helmet of salvation upon his head ; and he put on the garments of vengeance for clothing, and was clad with zeal, as a cloke. Then follows the judgment of this warrior, fury to his adversaries; recompence to his enemies, to the islands he will repay recompence. After this execution of fury and wrath, the controversy of *Jehovah* with *all flesh*, as in chap. lxvi. 16, succeeds the amazing grace. So shall they fear the name of *Jehovah* from the west, and his glory from the rising of the sun. This expresses the same most blessed time not yet arrived, but promised, and therefore certain; when in the words of Malachi, chap. i. 11 : For from the rising of the sun, unto the going down of the same, *my name* shall be *great* among the gentiles, and in *every place incense* shall be offered unto my name, and a *pure-offering* ; for my name shall be great among the nations, saith the *Lord of Hosts*. The overflowing grace and mercy, (intimated by Paul's affirming Jews and Gentiles to be *shut up in unbelief*, that God may have *mercy upon all*) taking place after the *wrath* and *fire of jealousy* has done its work, has been explained before, in Zephaniah, chap. iii. 8, 9. Hence may be seen what perfect

fect harmony and consonant testimonies run through the prophets and the gospel, to what we may call the great name, *Jesus*. In that beautiful Psalm xlv. the warrior appears again with the sword and arrows. Gird thy sword on the *thigh*, O thou mighty, with glory and majesty. In thy majesty prosper, *ride on*, because of the word of truth, and *meekness* of *righteousness*; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies: the peoples shall fall under thee. The word of truth is the meekness of righteousness, which may point to the king. Rejoice greatly, O daughter of Zion; Shout, O daughter of Jerusalem: behold, *thy king* cometh unto thee: he is just, and having salvation,* lowly, and riding upon
an

* In the word, *having salvation*, it is certainly *saved*, *Servatus*, or *Salvatus*. This sense contradicts the design of the whole prophecy; for instead of being saved, or *saving himself*, as in the margin, our Lord came to save all men, by delivering himself up, and becoming the *curse* for men, that they might be made the righteousness of God through him. 2 Cor. v. 21—Gal. iii. 13. This word (*moshang*) has created a difficulty to the Jews. It is not written *moshiang*, saving, or causing salvation, but *saved*. This is one of the more difficult texts, in which the salva-

an ass, and upon the colt, the foal of an ass.
After cutting off the chariot, the horse, and the

tion of Israel is the same as if said to be the salvation of God. The Hebrew writers apply the sense, that Messiah, in his state of humiliation, or emptying himself of majesty and glory, is said here to want the assistance of God, and his creatures. In Tanchuma in *Salkut* Simeoni, vol. 2, fol. 86. on Zech. ix. 9. Schoettgenii *Horæ Heb.* vol. 2, fol. 66, 103, 136, 655. Admitting the Hebrew text true, *saved* appears to refer to this king, as the one preserved, or the *branch* or sucker; from which name he is called *Nazarene* and *Netzer*, *Surculus*, a *small twig*, if I may so speak, cut from a tree or trunk, and kept with great care, as in Isaiah lx. 21, 22. The *branch of my planting*. The *little one* shall become a *thousand*, and the *small one* a *strong nation*: I, the Lord, will hasten it in its time. This *saved* little one, as is fully shewn in a Dialogue to the Jews, bears a clear agreement with Ezekiel's cedar. chap. xvii. where the imagery is varied, while the meaning is the same. I will take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs, a *tender one*, and will plant it upon a high mountain and eminent. In the mountains of the *height of Israel* will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing, in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know, that I, *Jehovah*, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish.

I, Je-

the battle-bow, he shall speak peace to the nations: and his dominions from sea to sea, and from the river to the *ends* of the *earth*, as in Psalm lxxii. 8, and Psalm ii. 8, and in Dan. vii. 14. The instruments of war point out a time of dreadful wars, as Joel speaks, chapter iii. 13, of plough-shares beaten into swords, and your pruning hooks

I, *Jehovah*, have spoken, and have done it, in chap. xxxi. The king of Assyria, who is the same person with the *cherub*, in chap. xxviii. and with Nebuchadnezzar, under the similitude of a tree. Dan. iv. 14, 15. with this difference, that the stump of his roots in is left the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him, and let *seven times* pass over him. The end of this degradation of the *first* and *greatest* sinner may be seen from ver. 31, to the conclusion of the chapter; which gives an useful, and at all times a necessary lesson to the rulers of nations, and the mighty men. Those that walk in pride, God is able to abase. The kingdom of the little one, or Jesus Christ, rising over the *old serpent*, Satan and death, his work, bears as clear a light, as that of *Saul* transferred to *David*, the younger, in these words. Now there was long war between the house of *Saul* and *David*; but David waxed stronger and stronger, and the house of *Saul* weaker and weaker. 2 Sam. iii. 1.

into spears. Let the weak say, I am strong, (enough for war.) There is a prophecy correspondent to the time and events described in this place, in Psalm xlv. with *selah* thrice used, which word denotes some great and wonderful work, demanding the utmost attention and elevation of mind to comprehend it. Come, behold the works of *Jehovah*, what desolations he hath made in the earth. He maketh *wars to cease* unto the end of the earth: he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am GOD. I will be exalted among the nations, I will be exalted in the earth. In the rebuke of wars, and its instruments converted to plough-shares and pruning-hooks, and in the Lord exalted in that time, there is a great similitude between this Psalm and the second chapter of Isaiah, and with that sublime and awful Psalm lxxvi. with *selah* twice. There brake he the arrows of the bow, the shield, the sword, and the battle. *Selah*. The stout of heart are spoiled, they have slept their sleep; and all the men of might have not found their hands, importing to resist; at thy rebuke, O God of *Jacob*, both the *chariot* and *horse* are cast into a dead sleep.

Thou

Thou art to be feared, and who shall stand in thy sight when thou art angry? He shall cut off the spirit of princes, terrible to the kings of the earth. It has ever been the procedure of heaven, that judgments should precede the grace and mercy of God; and that the divine hand never interposes, till no other power can relieve and deliver from miseries. In the calling of the fowls of heaven to the *supper* of the GREAT GOD, the judgment of eating the flesh of kings, of captains, of mighty men, of horses and the riders; and the flesh of all men, both free and bond, both small and great. verse 18. That a supper intimates the execution of the judgment to be in the *evening*, and the prophecy that bears analogy to this, is found in Zechariah's evening, and in conjunction with apparently the most dreadful judgments, from verse 12 to 16. Then follow the general blessings from the *living waters*, and the ceasing of all toil and servile work, as it concludes there shall be no *Canaanite* in the *land*, merchant, buyer, or seller, as it is said of *Babylon*, the great city of all nations, languages, tongues, and people, that no man buyeth her merchandize any more. Rev. xviii. 11. The same desolation is

is described of *Tyrus*, as both cities represent the whole world become merchandizing, rich, with fulness of bread, pride, and abundance of idleness. Then follow the same lamentations as are made over *Babylon*, by the merchants, ship-masters, mariners, and all concerned in trade by sea; for in *one hour* is she made desolate, and so great riches are come to nought. To this desolation are added circumstances of a most afflicting and melancholy kind. The voice of harpers, musicians, pipers, and trumpeters shall be heard *no more* in thee: no craftsman be found, nor the sound of a mill-stone shall be heard more; no light of a candle shall shine in thee, nor the voice of the bridegroom and the bride, be heard any more in thee, Rev. xviii. 14-21—Ezek. xxvii. the whole chapter.

These judgments on *Tyre* and *Babylon*, already executed in the *letter*, contain a pledge of a final and entire destruction, when a total deliverance from *servile works*, and an universal feast on the mountain of *Jehovah* shall take place; when no man shall give more, but all receive from the Lord, as under the figure of the seventh, or sabbatic year. For
all

all these dark colours and deep shades of visitations, judgments, and vials of wrath, will deliver all nations into the rich, free, and equal blessings of the kingdom of the Lord, which the prophets describe and fix to the *latter part* of the *days*, in Isaiah ii. 1, 2—Micah iv. 1—8. In this view, as a blessing of the highest moment to succeed the judgment upon all flesh, I saw an angel standing in the *sun*, crying with a loud voice to all the fowls flying in the midst of heaven, come and gather yourselves together unto the *supper* of the *Great God*. This last character must be learned from Psalm xcv. *Jehovah* is a *Great God*, (*el Gadol*) and a *great king* above *all Gods*, *Elohim*. The word is in verse 16, called *King of Kings*, and *Lord of Lords*. This name must be interpreted of *Isaac*: thou shalt call his name *Isaac*, for my covenant will I establish with him for a covenant of an age (*gnolam*) to his seed after him; that is, to *Jacob* and *Esau*; who both are his children, and receive the blessings * from this father, though the *youngest* obtained

* So early as the fifth century was an *exclusive predestination* established, chiefly from *Austin's* writings, a sad scribe, though highly exalted by the *Papal* church first,

obtained the *portion* of the first-born. Gen. xvii. 19, 21—xxvii. 39, 40—Heb. xi. 20—Josh. xxiv. 3, 4. *Isaac* expresses in his name by divine command imposed on him, in Gen. xvii. 19. *Laughter*, or the cause of joy, as the name given to *Jesus*, bears the immutable unity of it; or in Paul's words, yea, yea, and not yea and nay; therefore as he began as Saviour, he must fill up all the intermediate æons, or ages of the *renovation*, and finish his blessed victory over all enemies, all evil whatsoever, moral or natural, in that one name; so that he shall be what the apostle declares him, *Jesus Christ*, yesterday, to-day, and to the ages, the same being. These distinctions of *time* describe the name so justly and deeply revered by the Jews, *Jehovah*, explained by John, with *grace* and *peace* from him who was, who is, and is to come; and from the

and by other churches after. His tract de *Litera & Spiritu*, shews us, that the key of knowledge was lost in his day. *Henry Dodwell*, in his book of *one altar*, and *one priesthood*, boasts that the bishops in the fifth century wore crowns. Doubtless their ignorance thought they were *the kings* promised to Abraham. Dr. *Gregory* informs us, vol. 1, page 187, that in this century they declared themselves superior to monarchs.

seven

seven spirits which are before his throne,* and from *Jesus Christ*, the *faithful witness*, (to his *generators*) and the *first-born* from the *dead*, and the *prince* or *head* of the *kings* of the *earth*. On the ground of this union, which the note on *vau* establishes, we may observe, I am the *alpha* and *omega*, the *beginning* and *end*, saith *Jehovah*, who is, and who was, and is to come: for the *vau* in that great name expresses an *adjunct*, which the Hebrew writers endeavour to conceal or obscure as much as they can from the Christian churches. It is evident how much this distinction and knowledge would have explained

* As the word *vau*, and *vau*, and *vavim*, is the only word in that letter; so it connects the conjunctive particle, and *books* and unites frequently several persons and things in that unity, which the Hebrew writers call *one*; the Greeks *en*, but not *eis*, one, *monos*, only, which would be *labad* or *badad*. In this place is a consociation without a division. The higher powers flowing to the subordinate, as we may see in that union of *Abraham* and *Isaac*, and *Jacob*. In this passage we find that union or consociation, which by the Hebrew writers is called *one person*, as speaking of *Adam* and *Eve*, the *male* and *female*, they call them *one*, and so of the *seven* numbers, and *ten*, they describe them as one, *ahhad*.

the seventeenth chapter, where our Lord speaks, that *he* and the *Father* are *one*, *ev*, and his disciples are included in that glorious communion, or fellowship. John xvii. 11, 21, 22, 23, 24. To return. This supper is called that of the *Great God*, but at verse 9, blessed are they that are called to the supper of the *marriage* of the *lamb*. This marriage-supper must be found in Rev. vii. and Isaiah xxv. where the feast is made upon the mountain of *Jehovah*, and the *vail* and *covering* of this earthly tabernacle, the prison, workhouse, and *hospital* of our fallen state, is removed; and the great multitude or assembly of nations, peoples, languages, and tongues, appear clothed in *white raiment*, the *marriage garment*, washed into that luminous whiteness, by the *sole blood* of the *lamb*. We must here distinguish the sense of these suppers, where all the least shades of sorrow must be removed from that of the marriage; and the other must be shewn to be a judgment preparatory to the mercy of *new garments*, when the old are taken away. The gospel has but one sound, as the name *Jesus* has only one meaning; and they flow into one abounding grace. Rom. v. 20, 21. There is no direct parallel passage in the

phets to these suppers: the chief one that appears in Ezek. xxxix, 17, 18, 19, bears a similar intention, but the time answers not. Speak unto the fowl of every wing, and to every beast of the field; gather yourselves to my sacrifice or slaughter, a great sacrifice upon the mountains of Israel. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, *figured* by rams, lambs, goats, and bullocks, fatlings of Bashan. Ye shall eat till ye be full, and drink blood till ye be drunken, of my sacrifice. Thus ye shall be filled at *my table* with chariots and horses, with mighty men, and with all men of war. This describes the destruction of Gog and Magog, which, in the order of time, follows after the thousand years of the kingdom of Messiah. 2dly, The beasts of the field are called, as well as the fowl of heaven. 3dly, It is called a *slaughter*, expressing a judgment only. 4thly, There is no *marriage-supper* mentioned. These circumstances prove, that different times and events are intended in this place from that of Rev. xix. Lastly, No time is spoken of, whereas a supper alludes to the *evening*, or *latter* part of a day. The events consequent in the devouring

vouring the flesh of kings, captains, mighty men, horses and their riders, and the flesh of all men, free and bond, small and great; the taking the beast, and the false prophet, and casting both alive in the lake of fire and brimstone. Instead of confining this description, as Bishop Newton on the Prophecies does to the antichristian powers, civil and ecclesiastical, with *their armies gathered together*, their adherents and followers combined and determined to support idolatry, and oppose all reformation. vol. ii. page 346-48. We see the word of God smiteth *all nations*, all flesh whatever, and spareth none: he is in this place finishing the *controversy* with all flesh, with fire and sword, or the *fiery sword*, as the *fire* on the *altar* was his sword in the *figure* under the law. Isaiah lxvi. 16. It is readily admitted, that the Papal power is the most eminent *Antichrist*, subduing kings by his armies of priests, monks, and other agents of his abominable deceptions, while the people follow the religion of the civil power, in Pagan, Mahometan, Papal, Lutheran, and Calvinistic communities, churches, or synagogues, or their lives and property would be exposed to that cruel treatment, which our Lord never exercised,

cised, nor gave any authority to his apostles or followers to use against their enemies and opponents. They were persecuted, not persecutors: their blood was the seed of the church, *Sanguis martyrum semon ecclesiæ*; what was the blood of Heretics, but the shame, disgrace, and destruction of the true church of Jesus? according to *that one name*, denied every where, by the dominion of the *second* beast, the *lamb-dragon*, the *false cherub*, with the *false prophets*, numerous armies of blind, confident, and ignorant interpreters and expounders of the New Testament; who have every where dug the grave for the good news from heaven, buried Jesus, sealing his sepulchre, and being themselves the watchmen, that he should not rise again for the righteousness and propitiation of the *sins* of the *whole world*; including stripes measured and proportioned in his moral government; and even these stripes, smitings, indignation, and wrath, designed for corrective purification and amendment, whenever administered by him, who *smites* and *heals*, who *kills* and *makes alive*. The *false prophet*, if considered as an *individual*, and a founder of an imposture, (which has spread over more countries than Christianity,

nity, and kept its strength for more than eleven centuries) is justly applied to *Mahomet*, a greater *Antichrist* than the *Papal* power, in one sense, because of denying the whole of Revelation built on *Jesus Christ alone*. The taking of the *beast* and its *false prophet*, and casting them alive into the lake,* denotes, in a spiri-

* *Fury* is not in me, saith *Jehovah*; who would set the briars and thorns against me in battle? I would march as a warrior against them; I would burn them up together, or at once. This chapter, which bears with almost every chapter in the prophets the letter of death and judgment, and the spirit of life and grace, agrees in the good import with what is said in chap. xxx. 33. The pile is fire and much wood, and the breath (*neshameth*) of *Jehovah* shall kindle it like a stream of brimstone. This breath came from the mouth of Jesus, when he gave the *holy spirit* to the twelve heads at the *passover*, the feast of the *first-born* and *first fruits*. The same blessing of all blessings came at *pentecost*, in a mighty rushing wind, when they, anointed with the *holy spirit* of *eternal life*, first knew the true sublimity and glory of the fire extinct in Adam's sin, rekindled by the *life-creating spirit* of the *second Adam*, the *Lord of glory*. They then knew the *true antitype* of the fire of the altar of Moses, in the prophet's words: Who shall dwell with the devouring fire? who, among us, shall dwell with everlasting burnings? He that walketh in righteousness shall dwell with them. The great baptism from heaven gave them the first-fruits of his own righteous-

spiritual sense, the final destruction and abolition of both, and will be attended with the resurrection of the *two witnesses*, and bringing them out of *their sackcloth* into *white raiment*, placing them as *Moses* and *Elias* before, to testify on the mount, (a visible eminence) to *Jesus*, their *Lord*, their *King*, and *Saviour* of the *world*. Bishop Newton adheres to the contracted view of making *Babylon*, the great city of nations, peoples, tongues, and languages, *Rome*, or the throne of the Papal power, tyranny, superstitions, and corruptions of Christianity; and from this chapter of Rev. xix. he looks for the downfall of

righteousness. Isaiah xxxiii. 15. He poured on them the oil of gladness, which he had received without measure from the Father, sent from his fulness, that his members might be anointed with the true unction of his kingdom, joy, peace, and righteousness in, and by, the gift of the holy spirit. John i. 16, 17—Psalm xlv. 7, 8—Rom. xiv. 17. Thus was the everlasting fire, and the blood of the everlasting covenant, given at the baptism promised, and fulfilled at pentecost, that believers might know and see what the spirit and truth is, by which the Father requires to be worshipped under the gospel, and no more in the typical fire, blood, meat, and drink offering, garments, laver, incense and lamps of the old dispensation, which could make no man perfect.

Y y

Popery,

Popery, and the triumph of Christianity. All the powers of Antichrist shall be completely subdued; and the religion of Rome, as well as Rome herself, be totally destroyed. vol. ii. page 348. There are many Antichrists, says the apostle John; and they are gone out from us, even in his days. Paganism, Judaism, Mahometism, and Popery, may, in the spiritual sense, be considered as so many Antichrists, or adversaries to the name, power, dominion, and glory of Jesus Christ. Our Lord informs us, that *many false Christs, and false prophets* shall arise, and if possible shall deceive even the *Elect*. There is no reason to confine these to several Jews and others who have assumed the character of Christ. They comprehend all who deny our Lord to be what the law, the prophets, and the gospel proclaim him, the *Saviour* of the world, the *ransom* for all men, and the destroyer of death, as the *last enemy* to be abolished. In the judgment of our Lord, all who believe him not to bear and finish these glorious characters may be regarded as unbelievers; and by what he says of the *Philadelphian* church, with her *little strength* of a few prophets, interpreters, or witnesses, called by way of reproach, the

merciful doctors, by *Jerome*, and by *Austin*,* who had no mercy at all: Of this church, the

* *Austin*, not the founder, but the pillar and *Pope* of an *exclusive* predestination, brought into the church force and violence under these words: "Compel them to come in;" which has been so well confuted by the nervous pen of the great *Bayle*. This saint made it a question, whether heretics had a right to their goods: he consigned all children, not sprinkled with water by sacerdotal hands, to everlasting torments: he attempted to give what Paul calls the duty and office of *able ministers*, the *quickening spirit* to the *killing letter*, in a tract *de Litera & Spiritu*, which is so stupid, that it plainly proves the *key of knowledge* to have been taken away in his day, as our Lord had severely rebuked the *priests*, *scribes*, and *pharisees* for the same offence, with a *woe* denounced against them for this great sin. Matt. xxiii. 19—Luke xi. 52. This dogmatist, a monarch in his day over the faith and understanding of believers, was so deficient in learning, that he could not quote a passage from the *Septuagint*; for in producing the *leading* commandment, he says, "We venture not to assert, that there are three Gods, because the scripture contradicts this in Deut. vi. Hear, O Israel, the Lord thy God is *one God*;" whereas by the *Septuagint* it is rendered the *Lord thy God* is *one Lord*. In the original it is, *Jehovah thy God* (*Elohim*) is *one Lord*. August. l. 7, de Trinitate, c. 4. Yet the doctrines of this ancient *Janse-nius* triumph at this hour under *Calvin*; whose system is the most cruel, false, and deceivable. If any men have brought in the *abomination* that maketh desolate the law,

the *head* over all churches proclaims this eulogy : " Thou hast a *little strength*, and hast kept my word, and hast not *denied MY NAME*. Behold, I will make them of the *synagogue of Satan*, (who say they are *Jews*, and are not, but do lie). Behold, I will make them come and *worship* before thy *feet*; and to know that I have *loved thee*. To this is added a second peculiar blessing; I will keep thee from the *hour of temptation* or trial, which shall come upon *all the world*, to try them that dwell on the earth. Rev. iii. 9-13. The trial here spoken of appears to be that of Paul. The day shall manifest it, for it shall be revealed by *fire*; for the *fire* shall prove every man's work, if any man's work which he has built, remaineth, he shall receive a reward; if any man's work (of wood, hay, and stubble) be burnt, he shall suffer loss; yet he himself shall be saved, so as by fire. 1 Cor. iii. 12-16.

prophets, and gospel, these are the boasting gospel ministers of this day, and of fourteen centuries preceding. What comparison can there be between the abomination of desolation spoken of by Daniel, with the destruction of the temple, city, and people of the land, (who could not live many years in, or out of the land) to the endless miseries of the sons and daughters of Adam?

This

This passage answers to another apostle; beloved, think it not strange concerning the *burning* which shall be made in you, for a trial or proof, as if some strange thing happened to you. 1 Pet. 4, 12. The words of our Lord signify the same trial or probation: *every one* shall be *salted* with *fire*, and *every sacrifice*, or oblation shall be salted with salt. Mark ix. 49. The bishop observes, that the followers of the *beast* and *false prophet* were slain with the sword which proceedeth out of the mouth of the WORD; and that the fowls were filled with the flesh; which he supposes to be their substance seized for others. This is but a partial view of the sword of the *heavenly warrior*; for he is to *smite all nations*, and not Rome, or Papists only. His controversy is with *all flesh*, and not with that of the followers of the *beast*, (the *false Christ*, or *lamb-dragon*) and *false prophet*. The system of doctrines, with a succession of teachers, preachers, dignified, and undignified armies of *clergy*, so calling themselves, as heirs to the *Levitical* priesthood, and successors to that character, which was a figure only under the law, and its true and exalted character will be in the gospel, when the number shall be filled up on mount *Zion*; this system is a false prophet.

phet. Rev. vii. and xiv. 1, 2. 2dly. The *flesh* seems not substance, but the *carcases* of the *slain*, as described by Isaiah, chap. lxvi. 16 and 21. The Hebrew writers interpret fowls of heaven *flames* of *fire*, the images of liberty,* and mobility at large. As the style and

* The Hebrew expresses *liberty* and the *swallow*, the bird almost ever on the wing, by the same word. God maketh his angels spirits, even his ministers or servants round his throne a *flame* of *fire*. Heb. i. 7—Psalm civ. 4. In Isaiah lxvi. 15. JEHOVAH will render his rebuke with *flames* of *fire*. In Nahum ii. 3. His chariot (the cherubim described with *wheels*) shall be as a *flaming torch*. Of this vengeance Paul speaks thus: "In the Revelation of our Lord Jesus Christ, with his mighty angels, taking vengeance in a *flame* of *fire*, on the disobedient, who shall suffer judgment, everlasting or perpetual destruction from the presence of the Lord, and of the glory of his power. 2 Thess. i. 7, 8. This final destruction will be executed by the *elect*, *kings* and *priests*, for the *end* and *abolition* of *flesh*, and all its evil works. In the sense of destroying the *old Adam*, the object of vengeance and perdition, must the prophets fire, like an *oven*, be understood, that all the proud, and all doing wickedness shall be *subble*, and it shall burn them up, that it shall leave them neither root nor branch. Mal. iv. 1, 3. Pointing to this day and event, the Lord says, The *LIGHT* of *Israel* shall be for a *fire*, and *his holy one* for a *flame*; and it shall burn up and devour his *briers* and *thorns* in

and similitudes in this book bear a close agreement with the law and the prophets, we have to

one day; and shall consume the glory of his forest, and of his fruitful field, from the *soul* even to the *flesh*, or the whole evil nature. Isaiah x. 16-18. The *stubble*, *chaff*, and the *goat*, which was the *sin-offering* under the law, is *Esau's* house; in plainer words, our *first birth* in *flesh*, which the *second birth*, or *Jacob*, must redeem, and take hold of *its heel*, never losing sight of it, till it be changed by union. Obad. vi. 17-21. Parallel passages are found in Exod. xv. 7—Job xxi. 18—Psalm lxxxiii. 13—Isaiah v. 24—xl. 24—xli. 2—xlvii. 14—Joel ii. 5—Nahum i. 10. The *chaff* is companion with the *stubble*, and signifies our *flesh* or body of *sin*, *death*, and *our humiliation*; the *house* of toil and servitude, a *hospital* of *diseases*, and the *prison* of the prophets. Job xxi. 18—Psalm i. 4—xxxv. 5—Isaiah xvii. 13—xxix. 5—Jerem. xxiii. 28—Dan. ii. 35—Hos. xiii. 3—Matt. iii. 12—Luke iii. 17. As the miserable lot of *Esau* and his posterity, the *reprobate*, and infinitely the majority of mankind, maketh one of the *songs* of *Zion* among the gossellers of this day: Let the wretch of wretches eat his morsel of bread in quiet for a little while, and not anticipate the flames of hell by a foretaste at your stakes, massacres, wheels, gibbets, and other holy instruments of more holy vengeance, invented by priests, and executed by the civil powers, their slaves. To this dreadful picture let a passage from *Esdra*s, who took it probably where Paul had his allegory of *Abraham's* two wives; I mean from the *oral law*. "Then answered I, and said, what shall be the parting asunder of the times?

or

to consider the *slain* by the sword, and their flesh, or carcases, given as a thing of nought, the *evil tree* cut down, the *old Adam* cut asunder, that the marriage-garment may be put on for the supper of the *lamb*. In this chapter the *first judgment* and the *first resurrection* are brought in view; and the whole second chapter of Isaiah, with the twenty-fifth chapter, verse 6, 7, 8, which is followed by the binding of the dragon, the old serpent who is the devil and Satan, for a thousand years, in the pit, or *abyss* of the *chains* of *darkness*, that he should not deceive the nations, as he did before. Then follows the first resurrection for the martyrs, who have thrones, and the judgment over all the rest, who are not *priests* and *kings* of the highest character, even that of *Melchizedek*. They live and reign a thousand years. But the rest of the dead lived not again, until the thousand years were finished,

or when shall be the end of the first, and the beginning of it that followeth? And he said unto me, from Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held from the beginning the heel of Esau. For Esau is the end of the world, and Jacob is the beginning of it that followeth." 2 Esdras vi. 7, 8, 9.

when

when the devil must be loosed again for a little season, or a short age.* If those who are

* As the *eighth* day was appointed for *circumcision* under the law, so the *eighth* day under the gospel finishes the true circumcision of the whole creation, a *great* feast before God. The *little season* must be cut off from the *sixth* day of Ezek. xlv. 1. So that the *concision* of all things and persons in uncleannesses and iniquities, shall then close in the Jubilé, the *great octave* to the seven sabbatic years. This time will answer to the *fourth* generation, where *Jehovah* concludes his judgments, taking the birth of *Jesus* into *flesh* for the *third* generation, in the millennium, which will be the *third* day in the sublime sense, where he speaks: "I cast out devils, and do cures to-day and to-morrow, and on the *third* day I shall be perfected." This third day has been more fully explained in my Discourse on the Third Day. This *little season* must be cut off from the *sixth* day, and from the latter part, in which time moves; so that the *evening* of Zech. chap. xiv. may be fulfilled, and the *shortening* of days, and the *short account* mentioned by our Lord and his servant Paul, meet for the *marriage-supper*, implying *evening*. Matt. xxiv. 22—Rom. ix. 28. On this ground, the millennium must commence in this *second* evening. Divines and learned men may read Bishop *Newton* on this state of the church. vol. ii. on the prophecies, p. 348 and forward. 2dly. Under the time of the two witnesses of 1260 days, appear, (according to the light given, I trust, unto me by the teacher of all truth), two periods: one of the *shorter*, by years, for the present dispensation of the gospel; and

are to *reign* with Christ a thousand years, before the rest of the dead rise to have their *kings* and

the *second*, of a longer, of jubilé and centuries. By jubilé, the age of *Isaac*, of 180 years, is seven times completed : by centuries, the computation of the believing Gentiles, the same age is equally filled up. He must inherit Jews and Gentiles, as heir of *Abraham*. This time measured again by forty months, during which the Gentiles were to tread under foot the *holy city*, the *church* of *Christ*, and the gospel dispensation, as justly conceived by *Newton*, *More*, *Lowman*, and others. This time will correspond with the woman, the mother of the *sons*, male (*zachar*) who must be in the wilderness for 1260 days. These again will correspond with forty and two journeys under the wings and *preservation* of the *first-born* passing into the land of the typical Canaan. If measured by the age, or mystic time of a thousand years for each, they will make forty and two thousand ages, when full. Towards the end, in the *evening* or *latter* part, I firmly believe, the church of Christ is passing into the *true Canaan*, the *new Jerusalem*, the *city* of the *living God*, under the firm foundation of the *Israel* of *God*. Heb. xi. 10, 16. The *second* woe is past, and behold, the *third* woe cometh quickly. The woes, however severe, pass away. This woe appears the wars of the prophets, near the wine-press, depicted in darker colours than any before ; the present wars without a parallel, for national hatred, wrath, and vengeance. Joel iii. 9-21. To this third woe succeeds the seventh angel, sounding the last and best trumpet of the *everlasting gospel*, where the *mystery*, the secret council of God is revealed, when the kingdoms of this world become

and *priests* in one name and office ; over whom are they to bear rule, if the rest are under death ?

come the kingdoms of our Lord, and of *his Christ*, the whole number of the Elect, as in chap. vii. and xiv. and he shall reign for *ages of ages*. chap. xi. 15-18. Bishop Newton calls the seventh trumpet the third woe-trumpet. He appears mistaken ; for every trumpet under the law, at the moons, sabbatic years, and jubilé, were sounds and voices of glad tidings. And this seventh trumpet seems to be the *last trumpet* of *Paul*, for the dead to be *judged*, into their lot, place, or station. 1 Cor. xv. 22, 23. Then come forward the distinction of rewards to his servants, the prophets, in the first place ever persecuted, and almost all killed ; and to the *saints*, or the whole assembly of the first-born, called by Daniel vii. 18, the *saints of the Most High* ; and to them that fear thy name, both small and great, and to destroy them that destroy the earth. The nations, *gójim*, are often understood of such which know not God, either by worship or covenant. The nations that are angry are the fallen angels, which destroy the earth, and deceive kings and their people. This third woe appears that mentioned in Rev. xii. 12. Woe to the inhabitants of the earth, for the *Devil* or *dragon* is come down, having great wrath, knowing that he has but a *short time* ; that is, before his going into the pit, abyfs, to be shut up, and sealed for a thousand years. What other nations can be angry at this thrice blessed time, when the kingdoms of this world become the inheritance and possession of the Lord, and his *Christ* ? They know the time, probably by the *signs of times*, and by the moral and physical disorders in mankind, and the elementary

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world.

death? Kings shining as suns, in solitary majesty, would be wretched representatives of the power

world. Philosophers will smile ; it is their day: surely few believers deride what is said of the superior knowledge and subtlety of the *old serpent*, and his associates. The first judgment, with its distinction of glory in rewards, and in station, speaks not a word of wrath to man, but to the nations only. Then the temple of God was opened, and there was seen the ark of his testament or covenant. And there were voices and thunderings, and an earthquake, and great hail, verse 19. The ark of the testament seen in heaven confirms the ratification of it made to *Abraham*, before *Moses* built the tabernacle, and the *Holy of Holies*, to preserve the memorial of it. The covenant was two-fold: first, that in his seed all the nations and languages should be blessed. 2dly. That out of him and *Sarah*, as the root of the tree, and families deriving from it, kings of the nations should come, as we see it done in *Rev. vii.* Thus will the three last most gracious and consoling verses of *Micah* conclude: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the *remnant* of his inheritance? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again; he will have compassion upon us: he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the *truth* to *Jacob*, and the *mercy* to *Abraham*, which thou hast sworn unto our fathers from the days of old." chap. vii. 18-20—*Gen. xvii.* 5, 6—xxviii. 13, 14. *Satan* cannot be yet bound, though his power over death was

power and goodness of God. To *Abraham* and *Sarah*, kings of *nations* were promised to spring from them through *Isaac* and *Jacob*, the *prince* of them. We see the nations in a glorious fulness, in *Rev. vii. 9-17*. But it is a matter of astonishment, that *Bishop Newton*, following the beaten tract of commentators, should call this assemblage of the nations the state of the church under *Constantine*, by the great accession of Jews and Gentiles which would follow. The first, however, never did come in; and as to the Gentiles, the Christian religion was soon a composition of Paganism, Judaism, and a few traces of the true doctrines. Religion so soon was corrupted, debased, and adulterated, that in about two centuries after, under *Justinian*, at the fifth general council, in 553, the doctrines were so abominable, by various superstitions; and in *Mr. Fenyn's* words, by so much rubbish heaped on it, that

was taken away at our Lord's death: nor can the *seven* times be passed over *Nebuchadzezzar*, his figure; but they appear to begin from the time of his shutting up in the abyss for seven chiliads. What I shall speak more on him, shall be reserved to the last subject, and to the *second death*.

the

the *reformers* rejected the authority of it. Constantine appears to have given the *second beast* one horn; *Justinian* in 532, the second horn; and *Phocas*, the murderer, the *mouth* of the *dragon*, in 606, by the *first pope*. For the character of the latter part of the fourth, with the fifth and sixth centuries, see Dr. Gregory's short, yet candid and judicious History of the Church, in these centuries. *Jerome* was a liar and slanderer, for charging the character of *Babylon* on *Rome*, and calling the priests for their pride in dress, purple or scarlet chiefly, and for their profligacy of lives and morals, the members of the antichrist in the latter part of the fourth century, who was to appear. The truth of this happy conso- ciation of nations and languages, which no man could number, come out of the great tri- bulation of the wine-press, in chap. xiv. trod- den by the horsemen in fine white linen, and on white horses, with the *word* of the *living God* at their head, in chap. xix. This tread- ing is yet to come, and appears near: it can only be explained by *Joel*, chap. iii. *Oba- diah*, and by *Zephan*. iii. 8, 9, 10, with *Isaiah* lxiii. 1-8, and *Pfalm* xlv. 2-8. af- ter the beast and the false prophet are taken,

and cast alive into the lake of fire and brimstone: which cannot be understood according to the *letter*, but in the *spirit*. Neither Bishop Newton, or any commentator, can explain it on that ground: for then it must be *one beast*, and *one false prophet*, and no more; while in the spiritual sense, it means that lamb-dragon, the *second beast*, with the system of false-propheying, or interpreting the doctrines of the *lamb of God*, to support the tyranny and cruelty of the other, by ecclesiastical and civil power, in fines, imprisonments, tortures, and deaths of the most barbarous kind, invented by Papal priests, and executed by the secular arm. The total destruction of both is here represented, and the *lamb of God*, with all his glorious characters restored; the *two witnesses* are risen in power, and clothed with glory, as on the mount with *Jesus*; and the everlasting gospel preached in the world, in that one name, after being taken away for thirteen centuries at least. The remnant were slain with the sword which proceedeth out of the mouth of him that sat on the horse, and the fowls of the air were filled with their flesh. The Bishop confines this slaughter to the destruction of *Rome*, her superstitions, and idolatry;

atry ; but he forgets that this sword smites the
 nations, kills all flesh, and from the breath
 of that blessed mouth heals all that he wounds,
 and makes alive all that he kills. I, I am he,
 and no God with me, in my great name, JE-
 HOVAH. Deut. xxxii. 39. This is not
 once, but always doing, while there is an ene-
 my, any evil to destroy. The Lord com-
 mands by words, and the illustrious example
 of his beloved Son, to do *good* for *evil*: does
 he then, in his avenging, smiting, and kil-
 ling his enemies, fall below his own com-
 mands to us? The Jews can better under-
 stand the two-edged sword, than the Chris-
 tian world can, under the darkness it has long
 laid, and the spirit of slumber sent upon it,
 for denying the covenant of God with *Abra-
 ham*, and the completion of it in *Jesus*, and
 in that name *alone*. Gal. iv. 8, 11, 13, 14,
 16—2 Cor. i. 17, 18, 19. That the Papal
 imposture is struck, and will soon be no more,
 I as firmly believe, as the Bishop ; but that
Rome will perish by earthquake, or fire from
 heaven, there is no scriptural ground to ex-
 pect. She is no more *Babylon*, the *great
 whore*, the *great city*, containing all nations,
 languages, peoples, and tongues, than *Con-
 stantinople*

stantinople, or any other great and wicked city. Christianity itself, in all its branches, contains not the *seventh* part of the whole world. *Mystery* on her forehead denotes, that the true sense of this character is still a secret, and little suspected to be the *whole earth*, a great city of merchandizing, and persecuting the true religion of *Jesus*, and denying *his name* in every part of it. The two last chapters in this mysterious book comprise the *new heaven*, and *new earth*, the *holy Jerusalem*, the great city, and the *lamb's bride*, with the river of life, and the tree of life, concluding with this blessing. The grace of our Lord Jesus Christ be, or shall be, with you all. Amen. Rev. xxii. 17, 20, 21.

The last Subject, or the Judgment.

BEFORE I enter on this great subject, it will be necessary to lay the foundation broad and firm, to harmonize the testimonies of the law, the prophets, and the gospel, to make *one sound* to the *unity* of the name JESUS, as the hundred and twenty priests with trumpets, at the solemn induction of the *ark* into

the temple of Solomon. 2 Chron. v. 11-14. As *Wisdom* buildeth her house on *seven* pillars, *seven* clear and unequivocal testimonies shall be brought to support the temple of truth, goodness, and mercy, on *one* stone, tried and precious; and on which the whole new creation, temple, and city of the living God, is founded, and standeth immoveable to the end of all the ages. The two first testimonies bear the *seven* lamps of the first sanctuary, for perspicuity and transparency to *Abraham*, (*Abram-Sarah, one*). Thy name shall no more be called *Abram*, (as high father of one people) but *Abra Ham*, for a father of a multitude of nations have I made thee, and kings of nations shall come out of thee. Gen. xvii. 4-8. I will bless her, (*Sarah*) and give her a son. She shall be *nations*, and *kings* shall come out of her. Gen. xvii. 14, 15, 16. The second testimony is to *Jacob*, *Isaac's* heir of the double portion, who blessed *Esau* too. Gen. xxyii. 38-41—Heb. xi. 20. Thy name shall not be called any more *Jacob*, but *Israel* shall be thy name. I am God Almighty, (*el Shaddaj*)

daj*), be fruitful and multiply. A nation and a congregation (or assembly) of nations shall

* Grammarians and commentators are not agreed as to the root or sense of *Shaddaj*; some refer it to power, others to sufficiency or devastation. The last appears the best meaning, for God promises to waste, pluck up, and abolish the nations, into whose land and possessions he would plant Abraham and his seed. Therefore God says to this head of the covenant, and to Isaac, and to Jacob, I appeared as God Almighty, *el Shaddaj*, but by my name JEHOVAH was I not known to them. Exod. vi. 3. This name was first revealed to Moses, or the law; and when he was favoured with the knowledge of that name, it is *doubled*, JEHOVAH, JEHOVAH, God merciful and gracious, *el Hanun*, keeping mercy for thousands of generations, forgiving iniquity, and transgression, and that will by no means clear, (so as not to execute any judgment at all); visiting the sins of the fathers on the children, unto the third and fourth generation. Exod. xxxiv. 5-9. Here we find this name, so justly venerated by Jews and Christians, is the name full of mercies; and we may say with those, to whom it was known by the law, behold, how much the mercy of the Lord exceeds his judgments. In this name, God is a re-builder of waste places, and desolations made by sinners and transgressors, according to that gracious declaration, in Deut. xxxiii. 39. See now, that I, I am he, and there is *no God* (Elohim) with me: I *kill*, and I *make alive*; I *wound*, and I *heal*; neither can any deliver out of my hand. Let the prophet explain the happy effect of the Lord's hand. The

shall be of thee, and *kings* shall come out of thy loins. Gen. xxxv. 10, 11. In this change of name, God set his seal of distinction and pre-eminence, in Exod. iv. 22. *Israel* is my son, my *first-born* (*bechori*). The whole of the most blessed council of God has been fully opened in the first-born and first-fruits, published by me, 1763. Were I to collect all the passages relative to the name of *Israel*, (of whom *Jacob* is the *first* head; or beginning, *reshith*) and the most happy consequences flowing through this exalted character, to all nations, fifty pages would scarce contain them. They meet our eye through all the prophets, and need not be pointed out. Let me proceed to the testimonies of the gospel, to the name of JESUS, the apostle's *yea, yea*, not *yea* and *no*, to the glory of God. Amen. 2 Cor. i. 17. The third testimony, the first in dignity, extent, and glory, under the gospel, is from heaven, by adequate judges of the invaluable blessing. Fear not; for behold, I bring you

Lord shall smite *Egypt*, and heal; *Affyria* too, whom the Lord of Hosts shall bless: blessed be *Egypt*, my *people*, and *Affyria*, the work of my hands; both were ancient enemies. Isaiah xix. 22-25.

glad

glad tidings of great joy, which shall be to *all people*; for unto you is born this day a Saviour, who is *Christ the Lord*, in the city of *David*. And suddenly there was with the angel, a multitude of the *heavenly host*, praising *God*, and saying, GLORY to GOD in the HIGHEST, and on earth *peace*, and good will,* or expectation among men. Luke ii.

* *Leigh*, in *Critica Sacra*, on this word, observes, that it has been a kind of cross and torment to learned men; but there can be no difficulty to unlearned men to explain the force and extent of it by glad tidings of great joy to all people, which must be, though not all at one time. Learning ought to be respected as a *handmaid*, but not as a *mistress*. The apostle gives us a word from the same root of great force, which may as properly explain this: the *earnest expectation* of the *creation*: men do not earnestly look out for the advent of evil; but what expectation of good the learned part of teachers have left to wretched mankind, let all systems of theology under the reign of the *second beast*, with *lamb's horns* and a *dragon's mouth*, breath, and words, shew the *false prophets*, interpreter, or expounder, and proclaim him in every kingdom, and under all forms of what is called the Christian profession. I think with *Erasmus*, that it has never been so well with the Christian faith and morals, since learning has been thought so necessary. *Indocti rapiunt cælum, dum nos docti docté descendimus in infernum*. The unlearned take heaven by violence, while we, learned men, learnedly go down to hell. *Rupert*.

10-15. By the mouth of two or three witnesses every word must be established. Deut. xvii. 6. We will adduce a second mouth and witness in the great and illustrious precursor and herald of his much greater Lord, in *John* the baptist, (the grace of the Lord, so named before his birth, by the angel's command to his father Zacharias). Luke i. 13-16. Hear his testimony and rejoice at it, as many rejoiced at his birth. This second *Elias* in the spirit, and in power of the *first*, thus proclaims *Jesus*: behold, the *lamb* of *God* that taketh away the *sin* of the *world*. John i. 29. What that sin implies, learn from our elder brother Paul's fifth chapter to the Romans, from verse 15-21. Let us remember, that all the promises of God the Father made to his beloved Son, run in absolute terms; to the first deceived Eve; to Abraham, Isaac, and Jacob, all nations *shall* be blessed; so the apostle informs us, from the veracity and immutability of God, the absolute certainty of the promises. Hence, in the same language of the promises pledged to the Lord, he assures us, that the all and the many made sinners by one man's sin, shall be, all and the many, made righteous by *one* righteous *Adam*, the *Lord* from heaven. The
third

third witness under the new covenant shall be the LORD himself. As *Moses* lifted up the *serpent* in the wilderness, thus shall the *Son* of the MAN be lifted up: and I, if I be lifted up, *will* draw all men unto me. This spake he, signifying by what death he should die; and let it be added, signifying the blessed effect he would work by that means of drawing all men unto him, as *Saviour*, *Redeemer*, and *Ransom* for all men. John iii. 14—xii. 32—vi. 51. Let us from the mouth of truth itself, have another sure word. The *bread* I will give, is *my flesh*, which I *will* give for the *life* of the world. John vi. 51. In the fourth witness let us annex the two most illuminated servants of the Lord, *Paul* and *John*. Thus speaks the first, who had more abundant revelations: I labour and suffer reproach, because I trust in the *living God*, the *Saviour* of all men, but *especially* of *believers*; for there is *one* mediator between God and man, the *man Christ Jesus*, who gave himself a *ransom* for all men. 1 Tim. ii. 4—10. The fifth and last testimony of John, the beloved disciple to his *Lord's* name and glory: "If any man sin, we have an advocate with the Father, *Jesus Christ the righteous*; and he is the propitiation

pitiation for *our sins*, and not for our sins *only*,
 but for the sins of the *whole world*." 1 John ii.
 1, 2. Were it necessary, we have a cloud of
 witnesses in the prophets, the *Psalms*, and in
 the Revelations of this bosom-friend of the
 Saviour. We will bring forth his testimony
 in Rev. vii, and xiv. where the *Israel of God*
 are sealed and called, *kings, priests, and first-*
fruits unto God and the lamb. After this
 glorious congregation, or assembly of the first-
 born, we find the great multitude which no
 man could number, out of every nation, tribe,
 people, and tongues, having their white gar-
 ments, which they had washed and made white
 in the blood of the lamb. These seven testi-
 monies, so clear and unequivocal, may re-
 semble the *seven stars* in the right hand of him,
 whose countenance was as the *sun* shining in
 its strength: they shine from him, and shine
 to him as their sun, and the fountain of their
 light and brightness. These witnesses may be
 compared to the *seven lamps* burning before
 the throne, and throwing their united irradia-
 tions on JESUS, the *first-born* from the dead,
 and *prince* of the *kings* of the *earth*. This rule
 ought to be observed, as it was by the wiser
 part of the Hebrew writers, that the passages
 of

of sacred writings, clear and transparent in their meaning, should always lend their light to open the enigmas, proverbs, parables, and in *David's* words, the *dark* sayings of old time, and in his son *Solomon's* expression, to understand a proverb, and the interpretation; the words of the *wise*, or dark and veiled sayings. Psalm lxxviii. 2—Prov. i. 6. But the reverse of this rule should never obscure or perplex the clearness of the other. Not to multiply witnesses, (a cloud of whom may be found in the old and new covenant) the reader is referred to the oracles of truth,* as below.

On

* Isaiah xxv. 7, 8—Zeph. iii. 8, 9, 10.—Obad. xvii. 21—Rom. v. 12-21, and xi. 16, 30, 31, 32—1 Cor. xv. 20-29—Eph. i. 10—Rev. v. 13, and xxi. 3, 4, 5. These declarations carry their own light, and throw their lustre over the more dark and shaded parts of parables; of which our Lord, however, says, they shall not lie buried in that obscurity but for a time. What I say unto you in *darkness*, ye shall speak in the *light*; and what you hear in the *ear*, preach ye upon the house tops. Matt. x. 27. There is nothing covered which shall not be revealed, neither hid which shall not be made known. Therefore whatsoever ye have spoken in darkness, shall be heard in the light: and that which ye have spoken in the ear, in *closets*, shall be proclaimed on the house tops. Our Lord says, I will open my mouth in *parables*; I will utter things

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bidden,

On the seven testimonies produced, the name of Jesus, as announced from heaven, and at his birth, will stand as firm as the house of *wisdom*, built on seven pillars, never to decay or fall. We proceed to distribute the judgment into the following distinctions. 1. The subjects of it in general. 2. The two divisions of mankind under the law of natural reason, or the law written on the heart in the apostle's sense, and under the light of revelation. 3. The tares and wheat. 4. The sheep and the goats. 5. The two men in one bed, the one shall be taken, and the other shall be left. Two women shall be grinding together, the one shall be taken and the other left. Luke iv. 17, 34-37—Matt. xxiv. 28, 40. 6. The greater and less judgment. 7. The *second death*, as the last part of the victory of our Lord over it. Lastly, the times of *two* judgments, as marked by both revelations. First

hidden, from the foundation of the world. Matt. xiii. 25. The time cometh when I will speak no more in parables, but I will shew you plainly of the Father. John xvi. 25. So will a day come, when the *killing letter*, and the veil on the hearts of men shall be taken away, and every one shall know the Lord, from the least to the greatest, Jerem. xxxi. 34—Luke xii. 3.

then,

then, of the subject in general, which *our Lord*, the supreme judge, has declared to be all mankind; all that have ever died, or shall die, and all that shall not sleep; that is, in the apostle's meaning, shall not die before the day of judgment. This truth is cast under *two* figures by the law, of the *harvest of wheat*, ending at pentecost, and of the *vine of the earth*, at the *feast of tabernacles*, in the *seventh* month, the last and greatest of the *Mosaic* dispensation, called the *ingathering, bashan*, at the going out of the year.* Exod: xxiii.

* The three great festivals for *all the males* to appear, pointed out in Exod. xxiii. 14-18, and xxxiv. 22, 23. The *first-fruits* in the month *Abib*, the feast of unleavened bread: the *feast of harvest*, or feast of *seven weeks*, the choice fruits, (*Bechore* distinct from *reshith*, the beginning or head-fruits) fulfilled at *pentecost*, and the *feast of ingathering* at the end of the year, when thou hast gathered in thy labours. This was the end of the feast of *tabernacles*, with which Zechariah shuts up his sublime prophecy. chap. xiv. 16, 17, 18, 19. When the *blood of double sevens* of the lambs was sprinkled on the *seventy bullocks*, and cleansed the great sinners typified by them for salvation. The *seventy bulls* were figures of the *seventy nations*, when the *Most High* divided to the nations their inheritance; when he separated the *sons of Adam*, he set the bounds of the *peoples* according to the number of the children of *Israel*, or

xxiii. 16. Our Lord informs us, that the *harvest* is the *end* of the age, (not the world) the

Jacob, in his name changed to Israel. Deut. xxxii. 8, 9. But the portion of JEHOVAH is *his people*; Jacob is the *lot* or *line* of *his inheritance*, or *segullah*, peculiar treasure. Exod. i. 5. The seventy elders, upon whom the Lord put *his spirit*, were witnesses for the seventy nations, on which the *holy spirit* should be poured out, in the time appointed. The Hebrew writers admit seventy princes, or heads of seventy nations, which will have no place in the *inner temple*, but in the outer court. This part constitutes the distinction between the *Israel of God*, the first-born and first-fruits, and the nations and languages of the world. They call these the mystery of the seventy families of *Noah*, in Gen. x. 32. That the princes of these families, and all their dominions, are contained under the *form* or person of *Adam*. That these seventy nations shall be blotted out as to their faith and worship, in other words, idolatry, and that they shall receive the *faith* of the *Israelites*. We have two more testimonies to the universal dominion of our Lord: the first is found in the book of *wisdom*, which has preserved many important truths admitted by the Jews. In the *long garment* was the *whole world*, and in the four rows of the stones was the *glory* of the *fathers* graven, and THY MAJESTY on the *diadem* of his *head*. chap. xviii. 24. The seventy nations hung at the hem of the high priest's garment, typified by seventy pomegranates, a fruit the fullest of seeds, to express the multitudes that will proceed from this one full image of the *Lord God*. The seventy bells figured the joyful sounds,

the angels are the *reapers*. These again are the *elect*, as seen in mount Zion, in Rev. xiv.

1. cha-

sounds, or *voices* of the *peoples, nations, kindreds, and tongues*, which cry salvation unto *our God*, and (even) to the *lamb*. Rev. vii. 9-13. These are distinct from the hundred, forty, and four thousand, who, as *kings, priests, and first-fruits*, have gathered in the *whole harvest* at the *feast of tabernacles*, (the last in the sacred year) and rejoice with their subjects. Mich. iv. 5. Let it be observed, that the *feast of tabernacles*, though so very extraordinary for the multitude of the sacrifices, and the double seven of the lambs, seems to be only *thrice* introduced into the New Testament. The first time is, at the entrance of our blessed Lord into Jerusalem, (of which he was *king* in right of his birth from David's house) when the *Hosannah* was sung, and Zechariah's prophecy was fulfilled. Rejoice greatly, O *daughter of Zion*; shout, O *daughter of Jerusalem*; behold, *thy king* cometh unto thee: just is he, and causing salvation; lowly, and riding on an ass, and a colt, the foal of an ass, that is, not on an elephant, camel, or war-horse, like the kings of the *East*, or any mark of violence or vengeance. Then is added, he shall cut off the horse, chariot, and battle-bow, that is, put an end to all wars. He shall speak *peace* to the heathen, and all nations: and his dominion shall be from sea to sea, and from the river to the *ends* of the *earth*. Zech. ix. 9, 10. The *Hosannah* was thus proclaimed, Blessed be he that cometh in the name of JEHOVAH, the king of *Israel*. John xii. 13. *Hosannah* to the Son of David, *Hosannah* in the *highest*. Matt. xxi. 8, 9. Blessed be the king-

1. characterised under three transcendent names, kings, priests, and first-fruits, unto God

kingdom of our Father *David*, that cometh in the name of JEHOVAH. Mark xi. 9-12. The Hofannah was appropriated to that festival. The second time was, at the great day of drawing and pouring out of water, which the Jews once knew to prefigure the completion of the ancient prophecy of *Balaam*, in Numb. xxiv. 5, 6, 7. How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth; as gardens by the river's side; as the trees of lign-aloes, which the Lord hath planted, and as cedar trees beside the waters. He shall pour the waters out of his buckets, and *his seed* shall be in *many waters*, and his king shall be *higher than Agag*, and his kingdom shall be exalted. The Evangelist John, who knew the *interior* sense of his Lord's words, interprets the waters of *many peoples*. The *seed* of *generation* in the sacred writings, is compared to water. Hear this, ye families of *Jacob*, which are called by the name of Israel, and are come forth out of the *waters* of *Judah*. Wherever waters, (no singular number in the Hebrew) are mentioned, they must be interpreted of seed, *Zarang*, as the most skilful writers of the Hebrews instruct their people. Vitringæ Observ. Sac. page 165, 166. The third mention of this feast, is by the *palms* borne in their hands, which were *only* used at this feast. It was placed in the *last month* of the *sacred year*, the vintage, and the *ingathering* of all the fruits of their land. The Jews admit, that the seventy bullocks were offered up on the altar of the *perpetual fire*, for the languages of the *seventy nations*

God and the *lamb*. The last name relates to the *harvest*; and the apostle Paul, who has delivered more *mysteries* on the *spiritual* sense of the legal figures, than any one evangelical prophet or expounder of the New Testament, bears witness to the happy connection, which the first-fruits in their regal and sacerdotal power and dignity bear to the harvest. They are the saints, the holy and separated *lot* of *Jehovah*, to whom under *Jesus*, *their prince*, who shall take the kingdom, and possess it for ever, (eternity) even for the age of ages; according to many interpreters, (*Dodderidge* included) for an *eternity of eternities*; instead

nations of the *whole world*, signifying the gradual diminution of those nations, till all things should be brought under the dominion of the *Messiah*, who was the *desire* and hope of the Gentiles. *Lewis's Heb. Antiq.* vol. iii. page 600. The learned may consult *Hospinian* on the origin of it. *Meyer de Festis & Temporibus sacris Hebræorum*. The seventy stationary men witnessed daily for the seventy nations, as to share in the lamb: they were the *seventy* sent into *Samaria*, the *figure* of the Gentiles where *Christ* would come in the progress of his dominion. *Luke x. 1.* *Cremeri Antiq. Mosaic.* may be consulted respecting the *seventy elders*, or *stationary men*. tom. ii. page 487. and my *Daily Service of the Temple*, in various passages of that ministration in the *temple*.

of the age comprehending several ages, as the jubilé, under the law, called frequently *gnólam*, the age, comprised seven sabbatical years within its larger circle. Our Lord, giving his last command to his disciples, says, go ye into the world, and preach the gospel, (the *good message*) to the *whole creation*; and behold, I am with you all the days, until the end of the age, Amen. Mark xvi. 15—Matt. xxviii. 20. These commands were given by the blessed Redeemer and Saviour of the world, after he had declared, that all power is given unto me, in heaven and on earth; so that he would accomplish all the exceeding great promises and blessings, which the law, the prophets, and the gospel had announced in him. This power may be best understood by reference to the various passages cited below.* I shall adduce the testimony of Daniel

to
 * All these things are given unto me of my father.
 Matt. xi. 27—xvi. 28—John iii. 35—xiii. 3—xvii. 2
 —Heb. i. 2—ii. 8—Dan. vii. 13—1 Cor. xv. 20, 24—
 Rom. xiv. 9—Acts ii. 36—Luke i. 32—Ephes. i. 10,
 20—Phil. ii. 9—1 Peter iii. 32—Rev. i. 13—xvi. 20—
 xvii. 14—xix. 16—1 Col. i. 16. Of these declarations

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to the saints of the Most High, when the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end: and the kingdom and dominion, and the greatness of the kingdom under the *whole heaven*, shall be given unto the people of the saints of the *Most High*,* whose kingdom is an everlasting kingdom, *gnolam*, and

we may believe what, as our Lord speaks in another place: Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. Verily I say unto you, till heaven and earth pass away, *one jot* or *one tittle* shall in no wise pass from the law, till all be fulfilled. Matt. v. 17, 18.

* In the Chaldee, Most High is in the plural number, importing a duality, as *Adam* in the image and likeness of God, (Elohim). Gen. i. 27. and as *Abraham*, the root of the *new tree*, bearing the branches of all nations, and tongues, and peoples. Thou shalt walk before me, and thou shalt be perfect, *tamim*, that is, as *Adam* was, and as the *cherubim* renovated were, two only; yet often called the *cherub*. Ezek. ix. 3—xxviii. 14—Psalm xviii. 10—2 Sam. xxi. 11. Immediately Abram is changed to *Abra Ham*. Tamim means not perfect or sincere; for God made him in his own form, not a half image. The Hebrew church knew the reason of this name; but they labour, through pride and envy, to conceal, obscure, and perplex every truth they can from believers.

all rulers shall serve and obey him. This is the same kingdom given to the *Son of Man, Bar Enosh*, and solely to him, when he was brought in the clouds of heaven to the ANCIENT of DAYS, his FATHER, (by a peculiar generation and separation), and they brought him near before him; and there was given unto him as (*one and only*) dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. This relates to the kingdom which the God of heaven shall set up, which shall not be destroyed; and the kingdom shall not be left to other people; it shall break in pieces, and consume all these kingdoms; and it shall stand for ever, gholam. Here the *little stone* cut out without hands, (or invisibly) smote the *image* upon his feet of *iron* and *clay*, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image, became a *great mountain*, and filled the

the

the whole earth. *This little stone* * is the same person with the *Son of Man*, *Bar Enosh*, in chap.

* This stone cut out without hands is the Son *Zachar*, shewn in Rev. xii. 1-5. The time is not mentioned. The day of *his begetting*, anointing and placing him on the mountain of the holiness of *Jehovah*, is shewn in Psalm ii. 6, 7, 8, 9; with the fulness of his dominion and power over all nations.. Micah gives us his birth in the flesh, when he says, Out of thee, Bethlehem, tho' thou be little among the thousands of *Judah*, out of thee shall he come forth unto me, to be ruler in *Israel*. Then he adds the time, though not expressing it in its direct terms: "Whose goings forth or generations have been from old, from the days of an age, gnolam; in the margin of the Bible, from the days of eternity, which is absurd in itself; for the kingdom had a beginning, as *Daniel* shews, in chap. vii. 13, 14; and will have an end, as *Paul* informs us, in 1 Cor. xv. 27, 28. The word gnolam signifies a period of time not expressly revealed as to its duration. John in Rev. xii. 1-5, shews us the woman, the WONDER, or signal event, from whom he alone was taken up to the throne of God, while Daniel, greatly beloved, was favoured with the knowledge of that God, the ANCIENT of DAYS, to whose throne he was taken from his mother's womb. chap. vii. 13, 14. *Calmet*, who is a commentator equal to any, in his comment on this part of Daniel, confesses, that the prophecy accords not with the letter, and that it must be understood of his *second coming*, described by Matt. xxiv. Ye shall see the Son of the Man coming in the clouds of heaven. Thus does this very learned

chap. vii. to whom the kingdom of the *dragon*, or head of the rebellious angels, is given in that extent described in verse 13, 14. *Micab* subjoins to his antient generation a glorious truth consonant to the name of *Jesus*; he shall stand and feed or rule in the strength of the Lord, in the majesty of the name of the Lord his God: for now he shall be great unto the *ends* of the *earth*. These are the bounds of his dominion, given in Psalm ii. and how can it extend further? The second head, or the division of mankind into two classes or orders for judgment, comes under consideration. In the account our Lord gives of the *two ser-*

Benedictine confound his antient ascent to receive an universal dominion, to his descending to consummate it. This evasion of the prophecy, by way of anticipation and prolusion to his manifestation in the flesh, or incarnation, is to avoid the necessity of acknowledging his *pre-existent* state, separated before the *great sin*, by the prescience of God, and taken to the *throne* from the *womb*. See my Dialogue to the Jews, page 17, 18, 19, 21. The Hebrew writers admit, that Messiah went out of Paradise, and that he was kept concealed under the *throne* of God, till he should come forth and marry a wife in the time pre-ordained. This points to the mystical, or secret union of believers with the bridegroom. John iii. 8, 9—2 Cor. xi. 2—Rev. xxii. 17.

vants

wants, he has himself set up the standard and measure of his moral government, who, as the one judge of all men, can alone fix the measure and proportion of retribution for evil done in his house and family. Thus then the king, the priest, and the prophet, (in whom all the treasures of WISDOM are hid) defines and limits his own rod and scourge. That servant that knew his Lord's will, and prepared not, neither did according to his will, shall be beaten with *many stripes*. But he that knew not, and did commit things worthy of stripes, shall be beaten with *few*; for unto whomsoever *much* is given, of him shall *much* be required; and to whom men have committed *much*, of him they will ask the *more*. Luke xii. 47, 48. In this distinction a greater and a less correction is expressed by stripes; and an appeal is made to our own reason for that measure of retribution, which Paul comprises in one measure, and serious admonition. He that doeth wrong, shall receive for the wrong which he hath done; and there is no respect of persons. Col. iii. 25—Rom. ii. 11—Deut. x. 17. This proportion of justice, and the end of it, shall be confirmed by the words of Revelation, which seldom

dom call for a comment from their own clear and perspicuous sense. First, it is declared by the prophet, in two beautiful verses: But though he cause grief, yet will he have compassion according to the multitude of his mercies: for he doth not afflict willingly, (or from his heart) nor grieve the children of men. Lament. iii. 32, 33. The end and intention of these visitations and sharp corrections shall be ascertained by the same authority of sacred writ, as the immutable measure towards all sinners, by the example of his procedure towards the Israelites; for he is not a God merciful and compassionate to that one people, and the reverse of this blessed character to the rest of the nations. The Lord is merciful and gracious, slow to anger, and great in mercy. He will not always rebuke; neither will he keep anger for ever. Psalm ciii. 8, 9, 10. If his children forsake my law, and keep not my commandments, then will I visit their transgressions with a *rod*, and their iniquity with *stripes*. Psalm lxxxix. 31, 32—cvii. 12—22. It may be observed, that whenever the *one judge* of all men, of the living and dead, pronounces a woe; it is a woe simple,

ple,* or a comparative one. The Old Testament delivers the visitations of God in the same manner; it never annexes the least intimation or suspicion of perpetuity, or scarce any explicit duration; and when the duration of any

* The instances are so numerous, that pages would not suffice to mention all; let a few prove the assertion. Woe to thee, *Moab*. Numb. xxi. 29—Jerem. xlviii. 46—2 Sam. iv. 7—Jerem. iv. 13—vi. 4—Lam. iii. 16. Woe to thee, O land, where the king is a child. Eccl. x. 16. Woe to the wicked, it shall be ill to him. Isaiah iii. 11—xvii. 14—xxviii. 1—xxix. 1—Jerem. xiii. 27—xxii. 13—xliiii. 1—Ezek. xiii. 3, 18—xxiv. 6—xxx. 2—xxxiv. 2—Heb. ii. 6, 9, 12, 15, 19—Zeph. ii. 5—Zech. xi. 17. Woe unto you, Scribes and Pharisees, lawyers and blind guides. Woe unto you who are rich, that are full, and that laugh; when all men speak well of you. Matt. xxiii. 13, 14, 15—Luke vi. 24, 25, 26. In Rev. ix. 12—xi. 14, we find three woes in succession; the first and second are past, and behold, the third woe cometh quickly. This third woe is happily connected with the seventh trumpet, the last and best: May the Lord hasten it in its time, as he promises by his prophets Isaiah and Jeremiah, in that most consoling chapter, full of the richest blessings, after a short affliction. Isaiah lx. 1—22—Jerem. i. 12. The Christian world is apparently under the third woe, a great slaughter-house, and the earth a large burial-place. How long, O Lord, shall thy judgments last under this third woe?

heavy

heavy judgment is mentioned, it has its limit appointed. The second description of woe is, that of a comparative form, called by our Lord and his apostles, the greater or less judgment or condemnation. Thus, woe unto *Chorazin* and *Bethsaida*; for it shall be *more tolerable* for *Tyre* and *Sidon*, in the day of judgment, than for you. The same is said of *Capernaum*, that it shall be more tolerable for the land of *Sodom*, than for that city in the day of judgment. Matt. xi. 20-25. Distinction is made, and *Sodom* comes under a second judgment, according to Ezek. xvi. 55-63. When thy sisters, *Sodom* and *Samaria* shall return to their former estate; when I shall bring again the captivity of *Sodom* and her daughters, and of *Samaria* and her daughters; then will I bring the captivity of thy captives in the midst of them. Then, speaking of *Jerusalem*, and her whoredoms in the worship of false Gods, and other iniquities, thou shalt be confounded, and never open thy mouth, because of thy shame; for then I will establish my covenant with thee, and thou shalt know that I am JEHOVAH; when I am pacified towards thee for all that thou hast done, saith the Lord God; more properly, as it is

in the Hebrew, *Adonai Jehovah*. The change of *Elohim* into *Adoni*, in several prophets, particularly, would take too large a compass to shew the reason of it. verse 63. In the same comparative view of greater or less severity of judgments, the apostle speaks in Heb. x. 19. He that despised the law of Moses, died without mercy, under two or three witnesses. Of how much *forer* punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the *blood* of the *covenant*, an *unholy thing*, and hath done despite to the *spirit* of *grace*? To *die without mercy*, is to suffer the last curse of the law, death, for such capital offences as admitted of no *sin*, or *trespass*-offering at the altar. The same is called by John the *sin* unto *death*, not a perpetuity, or any continuation of misery: it is so named for the same reasons. Capital punishments under Moses were short; awful to the imagination, but expeditious to the sufferer. There was but one crime for which the offender was to be burned—the daughter of a *priest* who committed fornication in her father's house. This wretched woman had the mercy of being strangled before the fire was kindled. She was not under the hands

of Papal inquisitors or executioners, or so much compassion had never been shewn to her, or any other offender. The apostle comprehends in a few verses, the distinction of the servant knowing his master's will, and of the servant who knew it not. Tribulation and anguish upon every soul that doeth evil; to the Jew first, and also to the Gentile or Greek. How comes it, that the apostle adds not endless misery to both Jew and Gentile, in this place more particularly? Perhaps he remembered that he had written the fifth chapter to the Romans, and the fifteenth of the first epistle to the Corinthians, with the *covenant and promise to Abraham*, in Gal. iii. 8-15, and his testimony in 1 Tim. ii. 4-7, and chap. iv. 9, 10. In concluding the different measure of correction signified by stripes, two texts may be explained, which range themselves under this part: He shall have judgment without mercy, who hath shewn no mercy, and mercy rejoiceth against judgment. The sense is clear, that judgment without mercy is the full measure, not implying the continuation of stripes, rod, or scourge; and that acts of mercy shewn to the afflicted, described under a *helpless and friendless* condition,

dition, the hungry, the naked, the fatherless, the stranger, the prisoner, and the sick, shall have the less or milder judgment, however it may be administered. The same construction must take place, to prevent the bold contradiction to numerous declarations in the law and gospel, where our master tells us, if ye forgive not men their trespasses, neither will your Father forgive you your trespasses. Matt. vi. 14, 15; that is, he will scourge them with the proportioned measure of his rod. We may believe from the visitations on his own people under his immediate government, that his rod is not composed of *feathers* or *wool*. With regard to the awful caution and discrimination in the infliction of punishment, the voice of revelation, and the voice of natural reason will approve what is said of the difference between stations and talents. "Mercy will soon pardon the meanest; but mighty men shall be *mightily* tormented. This is spoken to the kings, and in them to all rulers of nations; to whom *power* is given of the Lord, and *sovereignty* from the HIGHEST: because being *ministers* of *his kingdom*, you have not judged aright, nor kept the law, nor walked after the council of God. Therefore a *sharp judgment* shall

be to them that are in *high places*. Wisd. vi. 3-9. As the Jews (whom many look upon as the great portrait of mankind drawn by an infallible hand) wanted constant preachers, teachers, and remembrancers; they were to write select parts of sacred writ on the *doors of houses*, and on *their gates*. Deut. vi. 6-10. Their successors to the new law and covenant, believers want the same silent monitors on their houses and gates, whether imperial, regal, or noble. Let me advise them, as proper to counteract the pride arising from the three chief causes of it, to inscribe the words of a great prophet, speaking in the name of the MOST HIGH. Thus saith the Lord, let not the *wise man* glory in *his wisdom*; neither let the *mighty man* glory in *his might*; let not the *rich man* glory in *his riches*; but let him that *glorieth*, glory in *this*, that he understandeth and knoweth me, that I, JEHOVAH, am working *mercy, judgment, and righteousness* in the earth; for in *these* I *delight*, saith JEHOVAH. Jerem. ix. 23, 24.

*The Parable of the Tares and Wheat, with
the Judgment and Separation.*

IN the explication of this parable, it will be necessary to correct the error of supposing the tares intend the *wicked* in this world, and more particularly *hypocrites*. A far different sense must be given to render it universal and personal, belonging to all men, in their personal and individual nature. Sacred writ lays the ground of sin on one transgression, that of eating of the tree of good and evil. This implies a mixture, which admits of a separation of the two opposites. Our Lord, in opening the parable, spoke to Jews who had learned the cause of sin and of death, its wages, by their law. He says, therefore, he that soweth the good seed, is the *Son of the Man*: the field is the world; the good seed are the children of the kingdom; but the *tares* are the children of the *wicked one*: the enemy that sowed them is the *devil*; the *harvest* is the *end of the world*; and the *reapers* are the *angels*. The *Son of the Man* who soweth the good seed, must re-
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late to the second and new creation, by a *second Adam*; for the *first* had transgressed, and been made subject to death and other evils, as the curse or judgment upon it. The first man wanted the new seed, or the *birth** from *above*, as much as the last, and every man must stand in need of it. Our Lord says,

• In my Dialogue to the Jews, the reader will find the presence of God in his benignity and mercy, took one seed or Son, from the deceived woman, as more suited to bruise the head, and humble the pride of the deceiver, the devil, the old serpent, and Satan; and that this separation was always known to the Hebrew church, before *Daniel's* vision of this ancient event. Hence our Lord speaks in perfect truth, that he is the *light* of the world. John viii. 12. and the Baptist universalises him as the *light* that lighteth *every man* that cometh into the world. John i. 4, 8, 9. The law written on the *heart* is the same light, as far as it extends its power in the knowledge and discernment of good and evil, morally viewed. The light of revelation is a law written to the eye, the understanding, and the meditation of the heart and mind. By the words of the *light himself* it goes further in its power and claim for obedience. Under these two divisions all men will be judged, but not destroyed: scourged for amendment, but not for perdition. Luke xii. 47, 48. Beyond this arrangement of the race of Adam, their king, priest, and the judge of his own legislation, has given no further extension of his justice; and here we ought to stop.

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an enemy has done this ; and then, in the explanation, he shews that enemy to be the *devil*, the *head*, and *prince* of the rebellious angels. Rev. xii. 9—Dan. vii. 13—Ezek. xxviii. 16, 17—Isaiah xiv. 12—19. This is the one enemy, with whom the combat of love, humility, and suffering, was to be tried against wrath, pride, and envy. When Satan tempted the *second* Adam by all the kingdoms and glory of the world, he said, “ All these will I give to thee, if thou wilt fall down and worship me : for they are given unto me, and to whom I will, I give them. Matt. iv. 9—Luke iv. 6, 7. Our Lord did not rebuke him as a liar. On this ground Christ calls Satan the *prince* of this world, (*Kosmou*, the whole system) in its degraded state of confusion, in moral and physical evil and miseries : and with respect to the time, that he shall tempt and prove the faith and adherence of believers in Christ, the apostle calls him the *God* of this world or age, prince or head of all the angels cast out of heaven, till he shall go into the *abyss* or pit, that he shall *deceive* the *nations* no more. The tares sowed by this enemy are to grow together with the good seed of wheat, till the harvest. We perhaps do not understand, that
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the tares grew with the wheat, on one stalk, and could not be separated till the harvest.* This parable must be explained so as not to contradict the clear testimonies supporting the universal blessing of the world in Jesus. We must first consider the two principles of good and evil, into which we are born; and between which the combat and conflict lies in our return to our lost state and happiness. 1. We will inquire into the words of the great teacher, in John iii. where he distinguishes between the two opposites of *flesh* and *spirit* in that chapter, full of heavenly truths. Speaking to Nicodemus, Christ says, that which is born or begotten of flesh, is flesh; that which is born or rather begotten of *spirit*, is *spirit*. The flesh, or the first earthly man is said to be begotten of *bloods*, *midamim*, by the will of flesh, even the will of man, while those who receive *Christ*, the *second Adam*, are not begotten of bloods, of mixtures, but of the *will of God*, of one blood and one *spirit*, or

* Let the learned consult *Pasor* and *Leigh's Critica Sacra* on the word. The Germans call the corrupt or noxious weed brandtorn, which grew much in Palestine, according to Schulteti Obs. Gram. in Matt xiii. 25.

*quicken*ing fire, meek as a *lamb*, and loving and harmless as a *dove*. This appears the true distinction between the two generations, in the interior sense of this sublime chapter. Here we find the earthly and the heavenly generation, declared to be by faith in the great regenerator, united; so that the heavenly communicates with the earthly, and that with the other. Of this *double* birth, which took place from the fall and sin in Paradise, our Lord speaks again. Matt. xxvi. 41. Watch and pray: for the *spirit* is willing, but the *flesh* is weak. Whence this weakness of flesh? whence the unequal marriage, or union of powers opposing each other's generations, activities, and affections. From the first transgression, when the tares were sown by the enemy, the devil; whose works the Lord was manifested to destroy. 1 John iii. 8—Gen. iii. 15. This work of the devil, who was a liar and murderer from the beginning, Jesus must take away, with every other evil; and that of *death*, the *last enemy* to be destroyed. Are the tares then hypocrites, or the wicked, as of separate births and houses: they dwell together, and can only be perfectly divided and cut asunder in the day of the *great separation*

tion of good from evil, never to meet again. Let us pursue the subject in the apostle, so much enlightened in the mystery of Christ, to see, whether the tares and wheat, the good and*

* *Esdra*s, among many excellent remains of the old, pure interpretation and judgment of the Hebrew church, has given us these fine passages: the *evil* is sown, but the destruction thereof is not yet come. If what is sown, be not turned upside down; if the place where *evil* is sown, do not pass away, then cannot it come that is sown with *good*. The grain of *evil seed* has been sown in the heart of *Adam* from the beginning, and how much ungodliness it has brought forth to this time? and how much it shall yet bring forth, until the time of *threshing*, or the *floor* come? then he is shewn, that the times are measured, and are for the birth of the *new creation*, like the months of a woman with child. The floor or threshing he learned from the prophets, *Joel* in particular. chap. iii. 14—Hab. iii. 12—Mich. iv. 13. The schools of the prophets under *Samuel* and others, and the principal academies or colleges at *Bethel*, *Jericho*, and *Gilgal*, were not instituted to teach the mere letter of their rites, but their *spirit*; and which, even from the adulterated and corrupted sense of later rabbies, carry clear traces of the more elevated and dignified meaning of every part of their figures and shadows. The learned may find the purer part in *Raymund Martini de puris Traditionibus*, and in *Galatinus de Arcanis Cathol. Verit.* and in *Reuchlin de Cabala, seu Symbolica Receptione*, in Doctors *Henry More* and *Cudworth*.

evil

evil seed, may not be found upon one stalk. Ephes. iv. 3, 4—Rom. xvi. 25-27. Four names are used by Paul, to distinguish *Adam*, as of the first, and of the second creation, or regeneration; that is, the *old, outward, earthly,* and *natural* or *carnal man*; to which he opposes, as the contrast, the *new,* inner, heavenly.*

* Peter, our elder, compares the birth of flesh and blood, begotten first, and born after its months, with the being begotten by the *incorruptible seed* of the *word*, (not of the mere *letter*, surely, but of the *living light*) whose seed is the *light* spoken of in Psalm xcvi. 11. as *sown* for the *just*, or justified in general, and gladness for the *upright in heart*. This light is, by John, called the *seed* of *God*, the *word*, *incorruptible*, and the principle of *eternal life* abiding in him. 1 Peter i. 23. In Paul it is called the *treasure* which believers have in *earthen vessels*, that the excellency of the power might be of *God*, and not of us. 2 Cor. iv. 7. Learned men may read *Vitringa Ob. Sac. l. ii. 119*, where they will find an excellent illustration of this truth, with *Dr. Henry More's* Comment on 2 Cor. iv. 16. and the excellent little tract of *Dr. Cudworth* on the *Union of Christ* with the *Church*, and the *Supper of the Lord*; in which last, neither *transubstantiation* invented to exalt and deify the Papal priests, nor *consubstantiation* brought forth for a witness of somewhat more than a memorial of a *death*, or the typical altar of *Moses* would be superior to the *new altar* of the *lamb*, with his *living fire*, his pure blood to cleanse the unclean lepers, and all the

venly, and *spiritual* man, created in *righteousness* and *holiness* of the *truth*. Ephes. ii. 10—15—iv. 24. In the seventh chapter to the Romans, the good and evil seed seem to dwell in one house, and to be in a perpetual combat. The *flesh* lusteth against the *spirit*, and the *spirit* *against* the *flesh*; and these are *contrary* to one another; so that what things ye would

perpetual feasts taught by that continual ministry of that altar, would be no better than a revival of the *legal* figure and shadow, without the *spirit* and *truth* to that continual feast in the house of *Jehovah*, on his own gift and oblation of his lamb, ever alive in the true sense of that rite in the *perpetual fire*, and now testified of as *alive* in the *everlasting* fire and *light* of the *Holy*, and the *Holy of Holies*, coming again at the *pentecost* openly in the truth of gospel blessings, to baptize, and to crown his chosen out of all nations with that *precious blood*, and *consummating* fire of a *dove-warmth*, peace, joy, and love in that true baptism which must be poured out on all flesh, as well as it was shed on the first-fruits and chosen few, as a pledge and earnest in hand, of the fulness of the blessing to all nations, peoples, languages, and tongues, as the prophets declare, through the ministration of these first elders, who are not, as *Austin* and *Calvin*, with *Jansenists* and others, have taught, chosen to exclude *Esau* and his house, and all mankind but themselves from heaven, but for the most gracious and exalted love and mercy, to bring them all home to their *kingdoms* under *Jesus*. Rev. vii.—Micah iv. 1-6.

do,

do, ye do not. Gal. v. 17—Rom. vii. 15—viii. 6. The evidence of this inward combat lies in every man's breast: he need not ask abroad for the truth of it. Every man, (as *Hobbes* somewhere observes) bears the *whole world* in himself; all the forms, colours, and shades of moral good and evil stand before the eyes and feelings of such who dare inspect themselves, to acquire that primary wisdom, *know thyself*. Where are the men who will venture to *think aloud*, or have the whole working of the *imagination* of one day pass in review and concatenation before the eyes, even of their friends? Yet our thoughts are tongues, and speak loud in the ears of the Lord. The apostle brings the WORD of *God* as sharper than any two-edged sword; living and powerful, (in working) piercing even to the *dividing soul* and *spirit*, and of the *joints* and *marrow*; and is a *discerner* of the *thoughts* and *intents* of the *heart*. Heb. iv. 12. For what end is this division and separation between soul and spirit? Are they from two origins, and form two houses? Is the natural *soulisb* man an enemy to the *spiritual* man, that they are at perpetual war and strife for mastery and dominion? Rom. vii. 18, 22, 23, 24, 25—1

Cor. ii. 14. Here then may most probably be found the tares and the wheat, the *outer man* begotten and born of corruptible seed, and the inner man begotten of the incorruptible seed of God, the *word*, the *Isaac*, who has all the *seminal* powers of spiritual beings, and celestial intelligences, from the *first* generation to the *last*. This servant of Jesus Christ preaches the gospel from the law; and places us at the altar of *perpetual fire*, the *figurative* sword, dividing asunder the sin and trespass-offerings, and gradually consuming and transmuting them into union with the *lamb*, and his *consuming* fire, as far as the doctrine or lesson of that altar* could teach them, according to the

* *Kunche* and *Jarchi*, who make mysteries where none are, and destroy them where they are, say, that this altar was called the *lion of God*, *Ariel*, because the *sacred fire* descending from heaven, lay down thereon, as a *lion*; others from the Hebrew commentators affirm, that the face of a lion was *seen* in the *fire*. This is good *talmudism*, and as absurd a fiction as the rabbies could invent on this point. *Amandus Polanus* gives a much better, yet not the full sense. This altar was so named, because it was wet with the blood of the victims, and consumed the oblations by the perpetual fire, as a *great lion* tearing his prey, is stained with blood, while he devours the prey. The true ground of this name to that altar, called also

the constant axiom of interpretation before noticed, that what is here in these courts, and the two

also the *mediator*, explains the spiritual sense, that the *lamb* had the *hunger* of a lion for *sins* and *trespasses*, and shewed his vengeance and wrath by consuming them into the fire, which was his *open mouth*; and his vigilant and greedy lion, ever ready for the prey, when it was brought near him; as God is called a *consuming fire*, it had respect to the *lamb*, who was in the figure, always devouring the sin and trespass-offerings, and swallowing them up into his flame, blotting out the memorial and image of the oblations, which stood representative of the sinner who offered. The sentiments of the Jews, delivered by R. *Bechai*, in *Levit. i.* and by *Abarbenel*, discover some part of the truth, that the blood and flesh of the victim should be accepted for that of the sinners; but they stop short, and see not, that the real truth was, that the sinners through a *divine fire* should be changed from flesh into spirit or flame, such as David says God maketh his *ministering spirits*. *Psal. civ. 4—Heb. i. vii.* Both altars of the fire, and of the incense cloud, were thrown open at the pentecost; and the evangelical blessings revealed at that public festival for all the males to assemble at Jerusalem. Was not the gospel revealed before devout men out of all nations, in gifts of tongues, and in *holy fire*, which preserved and consumed not; and in *holy blood* and vapour, which sanctified and clothed the *first kings* consecrated by the *true unction*, and promised to Abraham? In my Daily Service of the Temple, the whole of that ministry, in all its branches,

two holy sanctuaries in the earthly form, type, or representation, is in the temple above in the reality, spirit, and truth. The *sword* of the *spirit* is the *living fire* kindled by the Lord, and lighted by that breath which gave *this holy spirit* from his lips and mouth to his twelve first, and in a more open and clear manifestation of his power to give it to the gentiles, as well as Jews, at pentecost. John. xx. 22—Gen. ii. 7—Acts ii. 7—11. Here we find the second general festival of *Moses* accomplished in spirit and truth. This law-giver had a great foresight to appoint a *figure* almost thirty jubilees before the true blessing to the legal shadow was fulfilled. When the apostle says, “Though our outward man perish or corrupts, yet our inward man is renewed day by day.” 2 Cor. iv. 16—v. 17—Rom. vii. 22. The outward man he calls the *flesh*, in which no good dwells. Is this house, or building of God; or the wages of *Adam’s* sin, *mystically* represented by his *nakedness*, and coat of skins? or to what end did circumcision serve, and the time of the mother in the

branches, has been explained in the truth and spirit of the gospel.

whole

whole of her purification forty and fourscore days? Lev. xii. The same institutes speak to the world, as much as to the Jews. The flesh generates an evil family, of pride, wrath, covetousness, and envyings, in contentions, dissensions, murders, poisonings, adulteries, fornications, idolatry, drunkenness, revellings, and such like. These are the progeny of the natural or soulish man; and they form a dark picture of lapsed nature. The fruit of the *spirit*, or the *new man*, is *love*, the root of the good tree, with the fair branches of joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. The despisers of revelation think themselves born in original righteousness, and birth-right rectitude, which can only proceed from want of self-knowledge, feeling, self-inspection, and self-soliloquy, as even the author of the *Characteristics* justly remarks. These two births form two houses and families: these are the *tares* and the *wheat*, which must have their final separation, and everlasting destruction, by the fiery judgment of the last day. If the apostle speaks truth, in Rom. v. 14-21, the *man* of *sin* is in every man, by natural descent, as flesh. The discovery of *this sinner* is unwelcome, because all

would prefer a distant enemy, sitting at *Rome*, asleep at *Medina* in *Mahomet's* tomb, or in any other place, than have this strong man, this internal enemy within his own *earthly house*, to wrestle with, strive against, and subdue. This man of sin, this universal sinner, this man condemned in the *first Adam*, must be destroyed by *Jesus*, the *second Adam*, by the breath of his lips, the rod or sceptre of his mouth, the two-edged sword, with which the *King of Kings*, and *Lord of Lords* shall smite all nations in the day of *general wrath* against *flesh*, the great day of *slaughter*, as pointed out in *Rev. xix.* and *Isaiah lxvi. 16*, and the last verse. Here the separation of the tares and wheat, the *good* and *evil* seed, will end, and by the mercy of God in the elect, the holy angels of *mount Zion*, will be separated, never to be found together again. *Rev. xiv. 1, 2.* Thus will this part of the *devil's* works be destroyed utterly and for ever, by *Jesus*, in that one name; for which he was manifested in *flesh* once, and will be manifested a *second* time to accomplish his great and glorious victory over all enemies, *moral* and *physical* evil, *sin* and *death*, when in the words of *Rev. xxi. 4.* The peoples, the

the nations, shall be the peoples of God; and there shall be no more sorrow, crying, or pain; for the former or *first* things are passed away, and all things are made *new*.

The Parable of the Sheep and Goats, with the Judgment and Separation.

IN the explanation of parables we must take care not to blot out the name *Jesus*, and to change him into *Apollyon* and *Abaddon*; or to bring forth the *lamb* of God, that taketh away the *sin* of the world, under the false and dreadful image of the *second beast*, with *two horns*, like a *lamb*, and *speaks* as a *dragon*. This strange beast deceives all the world at this day, and will deceive, under various modes of corrupt religion, with different tongues of prophesying to a lie, and to the total denial of the name of *Jesus*, as *yea*, *yea*, not *yea* and *nay*. 2dly. We must avoid drawing conclusive doctrines from the parables, (which have a veil and dark garment cast over them in part) to oppose and contradict clear and unequivocal testimonies to the promises of God, made to our Lord. 3dly. The apostle's instruction

must be attended to, that we bring not forward what he calls the ministration of *death* and *condemnation*, or the legal œconomy; but that we interpret the New Testament, not even by the *mere letter*, but the spirit that giveth life to that letter. The whole chapter furnishes the true key to understand the ministration of the *spirit*, and of righteousness or justification, that it cannot be too much attended to, or too often meditated on. 2 Cor. iii. 5-18. This parable is supposed to comprehend the whole of mankind under two characters: it decides, according to almost all writers, the alternative of everlasting happiness to one, and everlasting miseries to the other: it assigns, by general construction, the first to the *sheep*, the *few*, who tread the *narrow way*, and press through the straight gate, to find *life*; it gives to miseries, *intensive* and *extensive*, the infinitely greater majority of mankind under the distinction of goats, the *many* which go in the *way to destruction*. These doctrines have been, and are yet founded on the two brothers, from one father and mother, *Esau* and *Jacob*. The horrible tenets of *predestination* and *reprobation* have this only ground to build the lie and falsehood different from

from the first account by *Moses*, and in an open contradiction to the apostle, on whose writings they seek to raise and support this delusion and blasphemy against God and his Christ, Gen. xxvii. 39, 40—Heb. xi. 20. To this *abomination of desolation*, worse than Daniel's, which lays waste almost all the nations and languages, promised a blessing in *Abraham* and his *seed*, let the seven testimonies be weighed in support of the blessed, blessing name, Jesus. To make a revelation stand firm, no parts can possibly contradict others; but the whole must fall, and would be rejected as false at the tribunal of reason and common sense.* The parable before us seems covered with

* Reason and common sense must judge the evidence and testimony, on which a mission or a revelation from God can be proved. *Moses* appealed to the *eyes* and *ears* of a people, (not credulous or flexible) to such a sequel of miracles wrought before them, and continued for many years. Our Lord himself speaks of the capacity of this common sense: "Ye hypocrites, ye can discern the face of the earth, and of the sky; how is it, that ye do not discern this time? Yea, and why even of yourselves do ye not judge that which is right? Luke xii. 56, 57—John iv. 35—Matt. xxiv. 32. In the doctrine, which has generated pride, envy, and presumption on one hand, and

with the darkneſs of the *clouds* of *mount Sinai*,
and can only be relieved by diſcerning what is
to

and deſpair, horror, and often madneſs and ſelf-deſtruction on the other; that begot perſecution, diſunion, mutual hatred, and abhorrence, and in many infidelity even to this day, a child of ten years might ſee, that both ſons had a bleſſing, though one obtained the *double-portion* annexed to the *fiſt-born*, which the other deſpiſed. Gen. xxv. 34. With regard to the bleſſings, there is no myſtery or concealment. The deſign of this ſuperiority and priority is under no ſhade, for the law ſhewed the gracious council of God; that the *younger* ſhould bleſs the *elder* in the end, and return what folly and contempt had caſt away. *Auſtin*, in the fourth century, ſpread this bitter root of unbelief in the *true Chriſt*, conſigning all unbaptized infants and unconverted gentiles to everlaſting miſeries. Thouſands and tens of thouſands of *Auſtins* have followed *this pope*, and yet purſue his ſteps; and at the head of them we have a *patriarch*, who ſits on the back of the ſecond beaſt, holds faſt by the two horns, and opens the *dragon-mouth* to the wonder and deception of a numerous and ignorant audience, which devours the *three frogs*, and think they are feeding on the *true manna*, and on the *tree of life*. Ignorance and confidence dwell in one houſe. The moſt corrupt church on earth calls itſelf holy, univerſal, and apoſtolical; and ſits in full ſecurity of ſalvation in its own darkneſs, blindneſs, and preſumption. The *Mahometans* are juſt the ſame; they are the predeſtined for *Paradiſe* and *Heaven*. Thus the *wicked ſelf*
takes

to be understood by the sheep and by the goats, which will be proved to be the *seed* of *Jacob* for the *elect*, and the house of *Esau* for the goats. First then, adopting the current opinion, that *Esau* and his *posterity* form the character of the goats, we must have recourse to the law and the prophets, to know his final state and lot; for they are both witnesses for and against him, and for Jesus, his judge and the decider of his future condition. First, at his birth a name was imposed upon him suiting his outward form when he came out *red*, all over like a *hairy garment*; and they called his name *Esau*: afterward he was called *Edom* (*Adum*), for having sold his birth-right for *Jacob's red*, the *red food*. 2dly. *Esau* is a branch of *Abraham's* root, to whom the promise of blessings to all nations was made. Is then this descendant, and his house of eleven sons, *dukes of Edom*, according to their habitations, in the land of their possession, to be consigned to eternal woes? 3dly. As his father blessed him concerning things to come, are these blessings to change into miseries,

takes care of its own interest, and is unconcerned about the perdition of the rest.

without

without measure or end? What would *Paul* say to such prophets, interpreters of his word? Heb. xi. 20. He withstood *Peter*, his elder, to the face, for his error, because he was to be blamed. Gal. ii. 11. But who shall dare to withstand and blame the infallible oracles of that divinity which triumphs at this day in more than a hundred chapels, meetings, and churches in this city only? 4thly. *Moses* charges the *Israelites* not to abhor an *Edomite*, for he is thy brother, though thy father's enemy: nor an *Egyptian*, though thy persecutor, because the children begotten by them shall, in their *third generation*, enter into the congregation of the Lord. Deut. xxiii. 7, 8—*Isaiah* xix. 24. 5thly. *Esau* ran to meet *Jacob*, and embraced him, and fell on his neck; and they wept. O how full of joy were these tears! similar, surely to those that *Joseph* shed, when he wept aloud in *Pharaoh's* house. Gen. xxxiii. 4—xlii. 24—xliii. 30—xlv. 2, 14, 15—xvi. 29. 6thly, The Lord says, "I have given mount *Seir* to *Esau*, to possess it. Gen. xxxvi. 8, 9. *Esau* is *Edom*. Deut. ii. 5—*Josh.* xxiv. 4. This mount of the goat marked him and his family for the sin-offering, as the goat was the constant sin-offering at the *new moons*, and

at the great day of atonement or covering over sins and transgressions. Seven goats were consumed in the *seven moons*, when in the *mystery* they were consummated, or made perfect by *fire*. The lesson to the everlasting flames, burnings, and devouring fire of this altar was, that what was abolished in the *fleshy types* and figures of bulls, rams, lambs, and goats, was perfected, purified, and transmuted by the *true fire** on high, in the *heavenly temple* on mount Zion above. Let it be noticed, that only *one lamb* of the *perpetual oblation* was reckoned *holy*, and the *cause of holiness* to the sinners and trespassers, represented by their offerings. The unity had been destroyed by more: the *Baptist* declared him, therefore, in that solitary and transcendent character: "Behold, the *lamb of God*, which

* What I have adduced from *Buxtorf Exerc. Sac.* page 83, from *Bechai*, and other Hebrew writers, may be seen in my *Daily Service of the Temple*, page 66, 67. *Bechai*, in consonance with many of his nation, speaks thus: There was nothing in the *tabernacle*, its vessels and furniture, which had not its true form, virtue, and power above. *Paul* calls the figures below, the *antitypes* of the *true*, (the great realities being above, always *operative*, *informative*, and *conservative*). Heb. ix. 24.

taketh, or beareth, away the *sin* of the *world*.
 John i. 29. As the law was and is the school-
 master to bring us to Christ, who is the end and
 perfection of it, we must look to it, as our Lord
 instructs us, that not an *iota* or *tittle* shall pass
 away, till *all* be *fulfilled* in him. Gal. iii. 24—
 Matt. v. 18—Luke xvi. 17. *Esau*, Lord of mount
 Seir, or the goat, is from *Abraham*, and so is
Ismael too. Must these two branches, with
 all their numerous posterity, be cut off from
 that blessing promised to *Abraham*, heir of
 the world? In what will the promises to the
 three fathers conclude, but in somewhat worse
 than a deception; in the most dreadful, as well
 as endless misery? It is said, the Lord had
 blessed *Abraham* in all things. Gen. xxiv. 1.
 Was he blessed with men-servants, with flocks
 and herds, with gold and silver, and camels
 and asses? verse 35. Was this the fulness of
 the Lord's *exceeding* great reward? Did this
 head of the covenant of circumcising, or cut-
 ting off all flesh, as under death by sin, expect
 nothing more, when he prayed the Lord, O
 that *Ismael* may live before thee? Did this
first intercessor and *advocate* on record, intreat
 for a life of a few years, with a short perish-
 ing prosperity? Did he think, when the Lord
 answered

answered the earnest prayer of a father's heart, that *Ishmael* was blessed, and was to be fruitful; to multiply exceedingly, to beget *twelve princes*, and to be made a *great nation*? chap. xvii. 18, 20. That these temporary and fugitive blessings should deprive him of that superior good, in which all nations, kindreds, tongues and peoples, were to have their portion? Surely it will be answered, no. To *Isaac* all the father's goods were transferred, saving gifts to *Keturah's* children, and *Hagar's* son. It is said, that Isaac waxed great, and went forward, and grew *very great*; for he had possession of flocks and herds, and great store of servants. Gen. xxvi. 13, 14. In *Jacob*, the worst character in the *letter*, and the best in the *mystery*,* we find the tender and careful

* It is an insult on the wisdom of God, and on his Son, in whom *all the treasures* of that wisdom are *hid*, to repeat, as many babblers do, where *mystery* begins, *religion* ends. This is a sharp correction of him, who says, "To you it is given to know the *mysteries* of the *kingdom* of the *heavens*, but to them it is not given." Matt. xiii. 11. The same great teacher has said, "I thank thee, O *Father*, *Lord* of *heaven* and *earth*, that thou *hast hid* these things from the *wise* and *prudent*, and *hast revealed* them unto babes. Yea, *Father*, for so it seemed good, or well-pleasing in thy sight.

careful shepherd of sheep and of goats, in Gen.
xxx. 35—xxxii. 13, 14. For as in Jacob
and

Luke x. 21, 22—Mark iv. 11, 12. The apostle speaks thus: "Let man account of us as ministers of Christ, and *stewards* of the *mysteries* of God. Moreover, it is required of *stewards*, that a man be found *faithful*. 1 Cor. iv. 1, 2. This stewardship he divides into two functions, that of *giving milk* unto *babes*, meaning the first principles of the Christian faith, and that of giving strong meat to the *adult, men in understanding*, to whom it belongeth. Heb. v. 12, 13, 14. in which place he reproves them for their incapacity to receive more than the elements of the *beginning* of the oracles of God, when they ought to have been masters and teachers of the inward and spiritual truths of the kingdom of Christ within their bodies, become the temple, the house of God, built up of *living stones*, heavenly materiality, by the power, presence, and in working of the *holy spirit*, from the precious blood of the New Testament, and the *glorifying fire* of *eternal life*; in which the *lamb* and *dove* dwell in union. 2 Esdras v. 26. The caution given by our Lord, give not that which is holy unto dogs, nor pearls before swine, lest they trample them under their feet, and turning again, rent you. Matt. vii. 6—Prov. ix. 7, 8. Nothing can be more just, when the dispositions marked by these animals are known: the one signifies greediness, or covetousness, grudging if they be not satisfied; the other importing such who wallow in the mire of gross sensualities and carnal lusts. But who can discern or judge the heart and disposition that answer to these characters? Spiritual interpretation is the test and

and his seed, all the families of the earth were to be blessed, can we suppose that *Esau*, Lord of mount Seir, or the goat, should be cut off from all benefit, or any portion of the riches of his father? As the *goat* under the law was marked out for the *sin-offering*, to go into the same purifying, though consuming fire, with other oblations; and particularly on the great day of atonement, or clothing with new gar-

ment, a touchstone for the hearts and spirits of mankind. No station or sex is excluded from the participation of wisdom from above, that brings a lowly and honest heart to the school of our heavenly master. Did *Paul* rebuke their dullness and slowness of hearing, before he had proved them? Heb. v. 11, 14. The pride of titles the learned assumed among the Jews, may be seen in *Ursini Antiq. Heb. c. iii.* In *Rechenbergeri Sac. Rit. Jud.* page 648. For their contempt of the common people, read *Relandi Palestina, c. ii.* and the passage referred to in *Talmud Gem. Pesachim, fol. 49, 1.* Among many base assertions this is one, that whoever married the daughter of a poor and unlearned man, falleth under that malediction of the law, "Curfed is every one that lieth with a beast." To oppose this haughtiness and insolence, it is supposed, that our Lord said, "To the poor is the gospel preached, and blessed is he who is not *offended* in me;" that is, for this attention to this part of mankind, so generally despised and neglected by the rich, the great, and learned, and by all but God. *Isaiah-lviii. 15.*

ments,

ments, all the sins of the whole people, all the iniquities of the children of Israel, all their transgressions, and all their sins, were confessed over the head of the *scape goat*, which he was to bear away into a land not inhabited, or of separation, into the wilderness, never to be seen more. The blood of the goat was to be carried unto the *mercy seat*, and to be *sprinkled* with the finger *seven times*. Lev. xvi. 14, 15, 18, 19, 21, 22. As Moses has shewn us the lesser blessing bestowed on Esau, and the dominion he shall enjoy, when he has broke his brother's yoke from off his neck. Gen. xxvii. 40. We must search the prophets, as the second witnesses for the state of *Esau*, who is *Edom*, and *mount Seir*, his dwelling-place. Deut. ii. 5—Gen. xxxvi. 8. Let us inquire what the prophets inform us concerning Esau, Edom, and mount Seir. First, the Edomites and Ishmaelites, both branches of *Abraham's* root, or tree of universal blessing, were subdued by *David*, the figure of *another David*, who bears a two-edged sword coming out of his mouth. This first subjugation of Ishmael, a *wild man*, and of *Esau*, who was to live by *his sword*, is a pledge and earnest of a perfect subjection unto Jesus Christ, who will conquer

quer all enemies, and subdue them to forgive and bless. 1 Chron. i. 8, 13. Both houses, with their families, are still in opposition to the *true Isaac*, and *Jacob*, in *Arabia*. The first* may be said to mock still the *seed*, or Christ, by adopting and supporting Mahometism against the Christian faith; and the last, as still living by his sword, in *Arabia*, by rapine and violence, and in opposition to our Lord, and faith in him. *Arabia (gnarab)*

* The state of Ishmaelites may be seen in Bishop Newton on the Prophecies, 1 vol. p. 22, 23, and under the *Arabians*, 2 vol. p. 209-17. Esau's and Ishmael's houses were united by the first marrying *Mahalath*, the daughter of Ishmael, Abraham's son, and sister of Nebajoth. Gen. xxviii. 9. They exist still, and are numerous; so that *Edom* is not destroyed, as the Bishop thinks. As *Esau* is called *Edom*, so *Edom* may be considered as *Esau*, whose total destruction, in an evangelical sense, is told by Obadiah, and is reserved for a future day, not far distant in all appearance. The language of the prophets is extensive, and comprehends many things and events under one character. Thus, in Rev. ii. 8. John calls *Egypt* and *Sodom*, the *great city*, *spiritually* so called, where *Christ* was crucified; that is, in the mystery, or inner sense, barked at and exploded by most divines, as well as philosophers. the wisdom of God ever has been, and ever will be foolishness unto the *natural* or *foulish* man. 1 Cor. ii. 14.

signifies

signifies a miscellaneous multitude of people, all of evil dispositions, and used often of beasts of prey, rapacious birds, locusts, and noisome insects. Moab, Ammon, Edom, and Ishmael, are found in this region, cast in the geography of nations, which will be the last in the *great sacrifice*, or slaughter, which the prophets testify in the last time. Isaiah xxxiv. 6—Jerem. xlv. 10—Ezek. xxxix. 17—22—Zeph. i. 7, 8. Let it now be admitted, that the *sheep* import the ELECT, or the apostle's *Israel of God*, for the glory of the right hand, for the *kings, priests, first-born, and first-fruits*, involving one blessed character and glorious office, which Paul and John, both greatly enlightened in the mystery of Christ, and the treasures of his wisdom, shew us, in Rom. xi. 16, 32, and Rev. vii. 5—17, and xiv. 1, 2. Let it be granted too, that the goats include all men who have lost their call to the high prize of the spiritual primogeniture, so constantly pressed by the apostle, and cast before the eyes of believers in his preaching. 1 Cor. ix. 24—27—Phil. iii. 14—1 Tim. vi. 12—2 Tim. iv. 6, 7, 8. Before we proceed, the first ground must be laid on the words of the Lord, who instructed us: Enter ye in

at

at the straight gate, for *wide* is the gate, and *broad* is the way that leadeth unto *destruction*, and *many* are they who go in thereat: because straight is the gate, and narrow is the way that leadeth unto *life*, and few there be that find it. Matt. vii. 13, 14. Strive (earnestly) to enter into the straight gate; for *many*, I say unto you, shall seek to enter in, and shall not be able. Luke xiii. 24. The last shall be first, and the first last; for *many* are called, but *few* chosen. Matt. xx. 16. These passages, which are without doubt perfectly true in a meaning appropriate to some peculiar life, militate against the law, the prophets, and the gospel, as well as the declarations of our Lord, respecting his own mission, and the design of it: they annihilate the glorious promises made to Abraham, Isaac, and Jacob. They may be said to be in opposition, as the mounts *Ebal* and *Gerizim*, where the *curse*s and *blessing*s were given, when an equal number announced them on both parts. Deut. xi. 29—xxvii. 12—Josh. viii. 33. Here indeed *few* find life, and many go to *destruction*,* even of those who

* The word expressing destruction no more signifies existence at all, much less in misery, than *death* imports

who strive to enter into life through the straight gate, they do not obtain it. Testimony stands against

life, or life death. All things are *double* one against the other, and he hath left nothing imperfect ; that is, of its double or opposite. When the Psalmist speaks of death, he means it as such : Wilt thou shew wonders to the dead ? Shall the dead arise and praise thee ? Shall thy loving kindness be declared in the grave ? or thy faithfulness in destruction ? Shall thy wonders be known in darkness ? or thy righteousness in the land of forgetfulness ? Psalm lxxxviii. 10, 11, 12. The dead praise not the Lord ; nor they that go down into silence. Psalm cxv. 17. The grave cannot praise thee ; Death cannot celebrate thee. They that go down to the pit cannot hope for thy truth. The living, the living praise thee, as I do this day. Isaiah xxxviii. 18, 19. What made *Hezekiah*, (one of the best of the kings recorded as good) fear death ? but that he looked upon it as the extinction of life and being. He draws no comfort from the promises to his father Abraham against this dreaded enemy, in *Aristotle's* words, of all terrible things the most terrible. When the prophet speaks of the dead, he intimates nothing of real existence or life : Awake, ye that *dwell* in the dust, and sing ; he says not, awake, ye that live in the dust, or any where else. The passage looks to the life and immortality brought to light by the blessed Jesus, who only could say with truth, I am the *resurrection* and the life. The prophet is misunderstood in this place ; Thy dead shall live, *my dead body* shall they arise ; which has been corrupted by inserting *together with*. Paul explains the truth, *all death* and the *grave* is for *Christ*, but not to continue, but to destroy

against testimony, and witnesses oppose witnesses. Let the few be considered as the sheep, the Lord's inheritance, his elect, the *Israel* in the two eminent characters of the *first-born* and *first-fruits*, which the law represented in the *figure*, and the gospel fulfills in the spirit: by this distinction alone can the particular salvation of the few, as *heirs* and *co-heirs* with the Lord, the first and head of this separate lot of kings and priests, be reconciled with the universal salvation of all men, promised by the law and the prophets, and confirmed by the gospel, and the words of Jesus Christ himself. The two parts of this parable, (over which the darkness and clouds of mount *Sinai* hang) are the curse pronounced towards the goats, and the everlasting fire *prepared* for

destroy them for ever. Hof. xiii. 14—1 Cor. xv. 54, 55. The Hebrew church never speak of eternal death, but of eternal perdition, destruction, and consumption. The *second death* they knew, which is transferred into the revelation, and must be destroyed by Jesus Christ, or the testimony of law, prophets, and gospel, would be false, and the worst enemy left to triumph over the Lord, as the Jews admit that the *second death* is more severe than the *first*, which all men suffer. Of this I will speak in its place.

the devil and his angels. The Lord says not, *curfed of my father*, for God made not evil, death, fin, or transgression. But his mercies have been of *old time*, days of old, former years, and from the days of the age, *meme gnolam*; which last word expreffes the longest duration, both backwards and forwards. Pfalm xxv. 6—Mal. iii. 4—Mich. v. 2. When the *cherub*, the self-exalted and self-corrupted Son of God, faid, I will be as God, he was caft out of the mountain of the holinefs: all his ftones of fire or light, which he was clothed with, became extinct and darknefs. He fealed up the *fum of wifdom*, and *perfect* in beauty: he was the *anointed cherub*: he was, for his fin, caft out of the mountain of God: he was caft to the ground: he was to be a terror, and not to be for *an age*, wrongly tranflated, not to be any more. In his name as *Nebuchadnezzar*, or *judgment of sorrow*, his great pride appears in thefe words: “Is not this *great Babylon*, that I have built, for the houfe of the kingdom, by the *might of my power*, and for the *honour of my majefty*. When he was caft out of the mountain of the Lord, or heaven, his kingdom over all nations and peoples, and tongues, was given to the *feed* of

the *woman*, who is called by *Daniel*, son of miserable, or mortal man, *Bar Enosh*; and by John, the son, *male*, Zachar, emphatically expressed, taken up to the throne of God, the ANCIENT of DAYS, in Dan. vii. 13—Rev. xii. 1, 5. He takes the name of *Michael*, (ever admitted by the Hebrew church for *Messiah*) who was to rule all nations with a *rod of iron*, a sceptre of strength and power, not of tyranny and oppression. When the *great dragon*, the *ancient serpent*, called the devil and Satan, who deceiveth the whole world; he was cast out into the earth, and *his angels* were cast out with him. Rev. xii. 9. This event was only revealed openly to *Daniel*, *greatly beloved*, under the law, and to John the beloved disciple of the Lord, under the gospel; though I have shewn, in a Dialogue to the Jews, the constant knowledge they had of this ancient fall of angels, and the separation of *one son* with the *decrees* of the *restitution of all things*, by him as the *new head* and foundation of the *new ages*, to be restored by him, in reward of his solitary sufferings in the *flesh* of *sin*, or our fallen and degraded state. Psalm ii. 6—12—Dan. vii. 13—Rev. xii. 1—10—Mich. v. 2, 3. The *tabernacle*

*bernacle of Moses, and the temple of Solomon, was built on the restoration of the cherub**

or

* Of this hieroglyphic, the Jews seem to understand as little as Dr. Gill, who says, they signify the ministers of the gospel: in his meaning they must be the disciples of Calvin, the disciple of Austin, who worshipped the *second beast*, the mimic lamb, of two horns and a *dragon's* mouth, speech, and spirit. *Hutchinson* approaches nearer the truth than his opponent, Dr. Gregory Sharp. Not to dwell on this subject at present, the four-living creatures and the twenty-four elders, coming out of the four, as their progenitors, fall down with their crowns of gold, white raiment, and harps: and in the midst stood a *lamb, slain*, having seven horns and seven eyes, fountains of light, which are the *seven spirits* of God sent forth into all the earth. They sung a *new song*, saying, thou art worthy to take the book, and to open the seals; for thou wast slain, and hast redeemed us to God by *thy blood*, out of every kindred and tongue, and people, and nation; and hast made us kings and priests unto our God, and we shall reign upon the earth. And I heard round about the throne the voices of many angels; the number of them was ten thousand times ten thousand, and thousands of thousands, saying, with a loud voice, Worthy is the lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Then follows the voice of the whole creation redeemed; and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and

or *cherubim*, in the holy of holies, and on the *seven spirits of light* burning before the *throne*, in the *first sanctuary*, which was all of pure gold, figuring the highest transmutation of *degraded matter*, and its unchangeable perfection. Of this new and second Adam, and of a most gracious design of his Father towards all his lost and disobedient children, the apostle speaks in the clearest terms, and in the most universal extent: Having made known to us the *mystery* or secret of *his will*, according to *his good pleasure*, which he *purposed* in *himself*, (in his own love and mercy, for who has been his counsellor?) in the *dispensation* of the *fulness* of the *times*, to gather together or *re-head* all things in *Christ*, both which are in the heavens, and which are on earth. Ephes. i. 9-12. To this testimony, that the heavens and the earth shall be restored from the effects of sin and confusion, brought by two transgressors, the *devil* and *Adam*, the prophet speaks: "The new heavens and the new earth which I will make, shall remain before me, (never to change or pass away, as

and glory, and power be unto him that sitteth upon the throne, unto the lamb for ages of ages.

the

the heavens and earth which now are, will do) and from the full measure of a moon to its moon, and the fulness of sabbath to its sabbath, shall *all flesh* come, and worship before me, saith JEHOVAH. And they shall go forth, and look upon the *carcasses* of the *men* who have transgressed against me: for their worm dieth not, and their fire is not quenched; and they shall be an abhorring to all flesh. Isaiah lxvi. 22, 23, 24. Did this evangelist amongst the prophets, as he called, conclude with everlasting miseries? Did he speak of the carcasses or dead bodies of the *old flesh*, to insinuate an existence in endless torments? Where shall we find the men that have not sinned against the Lord? Where is that flesh found, the works whereof have not been evil, in the greater or lesser degree? Let us hear the witness of two prophets under the gospel: "Be not many masters or teachers, my brethren, lest you receive the *greater condemnation* or judgment; for in *many things* we offend *all*. James iii. 1, 2. If we say we have not sin, we deceive ourselves, and the *truth* is not in us. But if we confess our sins, he is faithful and just to forgive our sins, and to *cleanse* us from *all unrighteousness*. If we say, that we
have

have not sinned, we make him a liar, and his word, (the *living word*, the *light of life*) is not in us. 1 John i. 8, 9, 10. Let us cite a passage in that surely inspired prayer of *Solomon* at the *dedication* of the temple. There is no man that *sinneth not*; and he had sins enough for the forgiving mercy and grace of the Lord God, as well as his Father too, who had reason to say, "Blessed is he whose *transgression is forgiven*, whose *sin is covered*. Psalm xxxii. 1, 5. We will pass on to *Daniel's* prayer and confession, who gave the best advice to the greatest and proudest of kings. "Wherefore, O king, let my counsel be acceptable to thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor. Dan. iv. 27. Let us attend to this prophet's humiliation and confession, who flatters neither kings, priests, princes, or people: "We have sinned, and have committed iniquity, and done wickedly; have rebelled, in departing from thy precepts and thy judgments: neither have we hearkened to thy servants, the prophets, who spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. To the Lord, (*Adonai*) our God, belong mercies

and forgivenesses, though we have rebelled against him. We present not our supplications before thee for our righteousnesses, but for thy great mercies. Dan. ix. 4-20. What people ever published their own shame under the seal of heaven in so open and broad a view as the Jews? and yet every kingdom, professing the *new covenant*, is every day confessing the same. In *national* fasts, for success in wars, we have the abounding sins and iniquities proclaimed with loud trumpets, that the Lord God of Hosts may go forth to protect armies, which are no more virtuous or obedient, than the enemies they are to destroy, not according to the *example* and *command* of *Jesus Christ*, their *king*, *law-giver*, and *judge*. Was there not a mercy in reserve, greater than degenerate Christians know or deserve, what dreadful destiny would await the deluded combatants on all sides? Happily the law, the prophets, and the gospel, testify of this grace abounding over sin. Ezek. xxxvi. 22, 25, 29, 31, 32—Rom. xi. 16, 32. Let the goats be brought forward, and let the law first decide upon their destruction. Under Moses, at

the

the head of their moons, when a *goat** was ever added as the *sin-offering* to the ten oblations

* The moons are called by a word expressing renovation: and trumpets were blown, as sounds of joy, at the oblations commanded to be brought to that altar, as the seat or throne of judgment by fire, to *consume*, and to *consummate*, as the *two-fold* sense of that word, *tamam*, used many hundred times, held forth the ministration of death and perdition in the *fleshy* form, while the truth or spiritual sense denoted, that a new life succeeded in union with the *lamb*, whose blood sanctified, and whose *fire* animated them in the renovated condition. The priests, who only could sound these trumpets, did not rejoice at the mere vengeance, or apparent wrath against these victims, representing sinners renewed by the means of that perpetual flame of the altar: they were not, or ought not to have been strangers to the *inward* sense of the *outward* type; for surely the *constant feast* at that altar, accompanied with every mark of joy, by musical instruments and voices, could not agree with any sorrowful idea of *divine* vengeance as such. Yet the gospel only revealed the spirit and truth of that *holy fire*, of which our Lord says, every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good; but if the salt hath lost its flavour, wherewith shall ye season it? Have salt in yourselves, and have peace one with another. Mark ix. 49, 50. As salt was the emblem or type of incorruptibility, so our Lord alludes to the use of it in the temple, where it is called the salt of the *covenant*, which was never to be lacking. Lev. ii. 13. The language Christ uses, explains

tions, at those solemn festivals, the two silver trumpets were blown by priests over the burnt-

plains what is named the *covenant of salt*; that is, what will never corrupt or become void, but remain for ever in a perfect state. Numb. x. 19. Ye are the *salt* of the earth, says our Lord, to his twelve disciples, which must be understood, not as a mere good intention, but as a reality, a certain effect. Matt. v. 13—Luke xiv. 34. Again, ye are the *light* of the *world*; that is, from you, the chosen heads and princes of the *Israel of God*, must flow the whole assembly or congregation of the first-born, in whom all the nations will find their living light, their king, and their God, (Elohim) in Micah's words. chap. iv. 5. Our divine teacher speaks wisdom and things heavenly, under the legal figure of the *leaven*, forbidden at the *passover*, and used in the *bread* at the *pentecost*. Ye shall bring out of your habitations two *wave loaves*, of two tenth deals of *fine flour*, baken with *leaven*, the *first-fruits* (bechorim) unto the Lord. Lev. xxiii. 17. There is a more precise meaning between *resbith*, the first-fruits at the first leading festival of the *passover*, and the *bechorim* or *first born* at the *pentecost*, the finishing of the *wheat harvest*, the *feast of seven weeks*. To the *first* our Lord promised *twelve* thrones, more luminous and extensive in power, than all other judges and kings over the nations. These twelve ingrafted into their roots and trees of life, twelve decads, or so many kingdoms, in the 120 at *pentecost*, who sounded the trumpets of 120 *jubilés*, as an earnest and pledge of that baptism by *fire*, the *evangelical deluge*, which at the end of so many *jubilés*, shall be poured out on all flesh. The *measure of time* has been given

burnt-offerings, (ascensions by fire in clouds, smoke, or vapour) and over the sacrifices of their peace-offerings, that they may be for a memorial to you before *your God*. Numb. x. 10. In seven moons, seven goats, and seven tens or *decads*, went into the perpetual fire of the lamb's throne and judgment seat, to be devoured by *Ariel* in the *letter*, and in the *spirit*, to be changed into the *life* and *incorruptibility* of that element, and seen more in their

given in many parts of my publications. In one parable, our Lord compares the kingdom of heaven unto *leaven*, which a woman took and *hid* in three measures of meal, till the *whole* was leavened. Matt. xiii. 33—Luke xiii. 20. This parable follows that of the grain of mustard seed, the least of all seeds, which a man took and sowed in his garden, and it grew and waxed a great tree; and the fowls of the air lodged in the branches of it. Matt. xiii. 31—Luke xiii. 19. Both these parables seem to carry this happy meaning, that the gospel, like *leaven*, from a small beginning, shall leaven the whole lump; or, in the apostle's wisdom, shall, like the first-fruits, (a small handful) sanctify the whole harvest, as the leaven, small in proportion to the three measures of meal, worked in a *hidden* manner, till the whole partook of its penetrating virtue. These parables insinuate the small beginnings of Christ's kingdom, which yet shall grow, *till* like the *stone* cut out, it *shall become a great mountain*, and shall fill the *whole earth*. Dan. ii. 34, 35.

flesh,

flesh, the *beastial* form or *corporiety*. This was the mystery (*sod*) of the literal type, which the apostle, a doctor of divinity, (probably without a degree in the Jewish academics) calls the ministration of *death* and *condemnation*, the *letter that killeth*, while the *spirit* to it *giveth life*. 2 Cor. iii. 5, 6. Seven decads or perfect kingdoms, (*mamlechoth*) were *purified* in the *figure*, by the *blood* of the *lamb*, and by the *everlasting fire*, testifying to the New Testament, which the apostle names the *eternal spirit*, and the covenant of the *everlasting blood*, comprehending the sanctifying and cleansing the sins and transgressions of *all the ages*, creating and renewing by *one lamb*, *one holy fire*, and *one precious blood*. Heb. ix. 12, 14—xiii. 20. We will now consider the different states of the *sheep* and *goats*; the *first*, as the *few* who have found the way of *life*, and of the *inheritance* of the kingdom; the *second*, as the *many*, who have gone the way leading to *destruction*. Let it be granted, that the *few* constitute the Israel, (according to the scripture, Israel is my son, even my first-born) Exod. iv. 22. That they are written in the *lamb's book of life*, and chosen before the foundation of the world. Ephes. i. 4. and
I again,

again, in thy book were all of them written, when yet there was none of them formed. Psalm cxxxix. 15, 16. This psalm has no relation to David, but to Messiah, who was chosen from the *womb*, before He, or Esau, in Jacob's character, had done *good* or *evil*, that the purpose of God might stand, according to election, not of *works*,* but of him that calleth.

* Our beloved brother Paul, according to the wisdom given unto him, hath written unto you; as also in his epistles, in which are many things hard to be understood, which the unlearned and unstable wrest, as also other scriptures, to their own destruction. 2 Peter iii. 16. This part of his Epistle to the Romans has, from the third century to this day, been the innocent cause of erroneous doctrines and corrupt interpretations, to the destruction of the truth, the promises and testimonies to Jesus, though the apostle had written the full restitution, in chap. v. and in the xith had expressly explained the gracious council of God in the first-fruits, or the vessels of honour, verse 16. Two other great difficulties he had opened and shewn their purport. First, for what end revelation had been shut up in the little land of Judea for fifteen centuries, while the gentiles had no knowledge of the *covenant* made with *Abraham* and his seed. 2dly, For what purpose God had rejected the Jews as a nation, (a few only being received for the remnant prophesied of out of the seed of the Sons of Israel. Isaiah x. 22—Rom. ix. 27.) while the gentiles are called to fill the election of grace; which

calleth. Rom. ix. 6-16. The *many* then must be regarded as of those who are called the goats in distinction and separation from the sheep, or flock of the pasture of *Jehovah*. Psalm xcv. 6, 7. Our Lord informs us, that many are called and few chosen. His words must stand firm and true. To the first, on the right hand, the king speaks: "Come, ye blessed of *my Father*, inherit the kingdom prepared for you, from the *foundation* of the *world*." Matt. xxv. 34. In this part we find those whom Paul names heirs and co-heirs with Christ, who are to reign with him, as they have suffered with him, and for his name and gospel. Rom. viii. 17—2 Tim. ii. 11, 12. We meet two characters, that of heirs, who shall inherit all things, and having overcome, shall sit down with him, on the Father's throne, even as he overcame, and was sat down. Rev. iii. 21. This glory and pre-

which purpose he explains in verse 30, 31, as a work of grace and mercy, to be wrought by the peculiar lot of the elect, gathered from the Jews before, and the gentiles since, that God had shut up all other nations and people in unbelief, that he might have mercy upon *all*, through the mutual co-operation of *his Israel*. Rev. vii. Thus this hard knot of Providence is untied.

eminence

eminence constitutes them kings and priests too, of the same high order as *Melchizedek*, king of *Salem*, (peace) and king of righteousness. This dignity was promised, as noted before, to *Abraham* and *Sarah*, and may be found in *Rev. vii.* and *xiv.* where three exalted characters unite of kings, priests, and first-fruits. These are to judge the *world*, all nations, and even angels. *1 Cor. vi. 2, 3.* Turn we then to the goats, which from Christ's words we are compelled to consider as the *many* to the *few*, as the *reprobate majority* of mankind in general, according to the doctrines of all churches professing the Christian faith. They admit universally the perdition of the far greater part; and they have only one opinion of that perdition or destruction, which is to be tormented in fire, *intensive* and *extensive*; that is, in the language of a popular and voluminous writer, as long as God shall be, and in the highest degree, that infinite power can inflict and aggravate excruciating misery. Here, with them, *Jesus* finishes the good news announced by angels at his birth: here he subdues the *last enemy*, death: here he destroys the *works* of the *Devil*, for which it is said, he was manifested in the flesh to effect: here

he gives up, (after subduing all his enemies) the kingdom, that God may be, *not all in all*, but *all in a few*. 1 Cor. xv. 20-29—John iii. 5, 8. By consent of most writers we may take *Esau*, duke of Mount Seir, as the goat, and figure of all the goats, which comprise the vast majority of the reprobated part of *Adam's* wretched posterity. Then shall the king say unto them on the left hand, Depart from me, ye cursed, into the everlasting fire prepared for the Devil and his angels. ver. 41. First, let it be noted, that it is not said, Go, ye cursed of my Father, but ye who are under the curse of the first judgment by *Adam*, which means the *state of death*, from which ye have not delivered yourselves by faith and love in the one Redeemer. You have lost the day of grace, and must be restored by an act of sovereign mercy in that fire, which must prove all, according to the apostles. 1 Cor. iii. 13—1 Peter iv. 12. As the law bears witness to the gospel, and is the gospel in the figure; so the gospel has a constant retrospect to the law, and most peculiarly to the continual ministration of the *temple* on the two altars of brass, and of gold. We must seek the state of the goats in that service, which the apostle calls the ministration.

nistration of *death*, condemnation, and the letter that killeth. 2 Cor. iii. 5-12. The law and the prophets look to *Jesus* as the end and perfection of their two-fold testimony to that name alone: we must search both for *Esau*, or *Edom* and mount *Seir*. Moses restores the *Edomire*, with all his posterity in the third generation, to the congregation of the Lord, with the Egyptian also. Deut. xxiii. 7, 8, who were both great and constant enemies to Israel. Moses records the blessings to *Esau*, who, as the apostle speaks, like a profane person, had sold his *birthright* for a morsel of bread; yet his blessing from *Isaac* is confirmed concerning things to come. Heb. xi. 20—Gen. xxvii. 39, 40. Under two characters of *Esau* and *Edom*, with his dwelling-place, mount *Seir*, the prophets declare his future condition. In that beautiful chapter where the peaceable kingdom of the *branch* from the roots of *Jesse* is described, with the restoration of all Israel, and the calling of the gentiles; among other former enemies, it is said, Israel shall lay their hand on *Edom* and *Moab*, and the children of *Ammon* shall obey them. Isaiah xi. 14. After all the denunciations against *Edom*, and mount *Seir*, by Isaiah,

Jeremiah, Ezekiel, and Joel, the prophet *Obadiah* finishes the destruction and renovation of *Esau*, in that second state; by which he can alone receive the blessing concerning things to come. After rebuking Edom for pride and wrong done to *Jacob*, it is declared, on mount *Zion* shall be deliverance, and the house of *Jacob* shall possess their possessions: the house of *Jacob* shall be a *fire*, and the house of *Joseph* a flame, and the house of *Esau* for stubble, and they shall kindle and devour them, and there shall not be a *remaining* of the house of *Esau*; for saviours shall come upon mount *Zion*, to judge the house of *Esau*, and the kingdom shall be to JEHOVAH. Does *Jacob* kindle a fire of wrath and vengeance? is he to torment his brother and his posterity, who was, in the literal history reconciled, when they wept on each others neck? or, is *Joseph*, the son beloved by his father more than all his children, to be a flame of excruciating misery to his father's brother? Can we suppose the tender, loving, and forgiving *Joseph* changed to an eternal tormentor, in power and glory, who bore with meek resignation the injuries of his own brethren, and in the end, pardoned them, and wept at their fears and sus-
picious

picions of vengeance and retaliation? Is *Jacob* in particular, in whom it is promised, that all the families of the earth *shall* be blessed? shall he, and his house or seed, with Joseph and his house, be a fire and a flame, to light the *many* to regions of endless woe, and torment them with unrelentless fury? That the *many* who go in the way of destruction, to which our Lord has not added perpetual or eternal, no more than he has done, when he denounces woe to the wicked cities, Chorazin, Bethsaida, and Capernaum, as well as to scribes, lawyers, and pharisees: these *many* certainly include the *goats*, which were, however, offered on the altar, and sanctified by it, as all oblations were in the figure reckoned to become clean by the blood of the lamb, and his fire, ever purifying what was brought to him. On this ground, instead of all the families being blessed in *Jacob* and his *seed*, the words must be changed to few families. Gen. xxviii. 14. In the prophet, saviours shall come on mount Zion, to judge the mount of Esau, and the kingdom shall be to the *Lord*. These saviours, the heirs and co-heirs, are the judges on *mount Zion*, where the whole glorious assembly of the first-born and first-fruits meet,

meet, in whose name the everlasting gospel is preached to all the inhabitants of the earth, and to every nation, and tribe, and tongue, and people; which form the harvest and vintage of the earth. Rev. xiv. 6, saying, with a loud voice, Fear God, and give glory to him; for the HOUR of his *judgment* is come. This must refer to God, the *lamb*; for in him all the new ages were made. Heb. i. 2-8; and we are told, that the *Father* judgeth no man, but hath given *all judgment* to the *Son*. John v. 20-24. The glorious congregation on mount Zion, have their harps, singing a new song of Moses and the lamb; the first over *Pharoah*,* whose mystic name carries three senses,

* *Pharoah*, in the primary sense, signifies *nakedness*, in allusion to the cherub divested of the ten glories, or precious covering, in Ezek. xxviii. 13, 14. The second sense imports to turn aside, or out of the way; which was the loss of glory from Jehovah, his head and coverer, by breaking away from his subjection, and obedience to the first cause of his wisdom, power, and brightness. The third sense is, that of an *avenger*, as from the loss of his exalted state, he became such to that seed, which was to bruise his head, and possess his dominion. He first oppressed the *Israelites*, and began the character of the *enemy* and *avenger*. Our Lord was tried and proved in his obedience to God, his father, both by the glory of the king-

senses, as below : the second over the *beast*, whose name, the first recorded, is the *serpent*, afterward called the *old serpent*. Here they sing the song of the *lamb's* victory over the *Devil* and death, his work and his power ; for they are going at *this hour* of judgment, to reap the harvest of all nations, and the vine of the *earth* ; to press out the *old blood* and flesh of *sin*, *death*, and *our* *humiliation*, so called by the apostle, in the *wine-press* ; and then to clothe them with the

kingdoms of this world, and also by sufferings without a parallel, till by death he destroyed him that had the power of it, and delivered those that were in bondage to the fear of death all their life. Heb. ii. 14, 15. The time, however, of his shutting up in the *abyss* or *darkness*, is not yet arrived, when, in the figure of *Nebuchadnezzar* seven times must pass over him in the degraded state of a *beast*, before his reason returns, and by the mercy of *Jesus*, his conqueror, he receives his former honour and glory. This is one enemy, the first and greatest, who will know the heighth and depth, the length and breadth of the love of *Christ*, which surpasseth the knowledge, and is justly named the *unsearchable* riches of *Christ*, the *mystery* hid from the ages past in God, who created or renewed all things by *Jesus Christ*. Eph. iii. 9-12. Where then shall we find an end to this love, but when an end to all misery is found ?

fine linen, washed *white* in the *blood* of the *lamb*, after the countless multitude come out of the *great tribulation* of the press, or the *fan* for cleansing the *chaff* from the *wheat-floor*. Thus the chap. xiv. and vii. both agree, and witness to the everlasting gospel, and its blessed effects appearing in both chapters. The word to *evangelize* is used by the prophet, to declare the good message to the whole world in the same extent and fulness, as the promise made to the *three fathers*, or heads of the *second* creation of the *new* heavens and *new* earth. Rev. xiv. 6, 7. And this is done with a loud voice, by an angelic herald, in an open manner, just at the hour of the *judgment* of God, when they give glory, not for condemnation surely, but for their salvation, which may be said to be far from what they looked for. In the word *destruction*,* to which the
many

* The word in the original means the same as the apostles intimate: many lusts drown men in destruction. How came Paul to use such a word, had he meant eternal miseries? or Peter to speak: There shall rise false prophets and false teachers among the people, who bring in heresies of *destruction*, and shall deny the Lord, who bought them? 2 Peter ii. 1. Or why does he tell us of some, who bring on themselves swift destruction? Can this

many go, our Lord adds no words expressive of continuance or perpetuity. But as the few and the many are plainly separated into different lots or states, in what light or consistence with his own name, given before his birth into *flesh*, can the destruction of the greater part of Adam's race answer to the name *Immanuel*, God with us, which is the name of his *divine* nature, as Son of the MOST HIGH, which he could not be, if the *Most High*, (*gnelson*) had not been his father before? Psalm ii. 7. Or what agreement could be found between his name of high office, *regal* and *sacerdotal*, *Jesus*, saviour and King of *Israel*? Luke i. 31—ii. 11. *Destruction*, therefore, must be understood in such a sense,

this means an endless continuance in torments unutterable? That destruction intends annihilation, or a total extinction of life, sense, and being; which sense *Wolzenogen*, with the other *fratres Poloni*, defends; most merciful in comparison of what is called orthodoxy, a strange thing, *varium & mutabile semper*, doubtless it is; yet it would extinguish almost the whole human race, whether the *many* be the goats or not. *Marson*, who has lately collected all that can be said on this Socinian opinion, supports it at the expence of all the sacred oracles, and of Abraham and his seed. It makes Paul write like a Jesuit, to deceive us in all his epistles.

as will not annul all the great and precious promises assured to *Abraham*, and proclaimed by the prophets, in words expressive of the most exalted and general happiness and glory. Without asking leave of commentators in every system of theology, the *many*, (whether the goats fill up that most miserable majority or not) must go unto destruction; which bears among all expositors, (a few of the reprobated merciful doctors excepted) one meaning only, and that the worst that can be, existence in endless torments, and *everlasting* fire, kindled by *Jesus*, or *his father*; the first, for those whom he ransomed by his blood, the price of redemption; and the last, or the God, who is *love*, and who delights not in judgment, but in mercy; nor *willingly* afflicts the children of men, yet is he made to light up everlasting fire and flames, preparing fuel, and consolidating the bodies of the wicked, to sustain a perpetuity of miseries inexpressible. Thus concludes the gospel, or good message and glad tidings from heaven, to all people, by an almost general consent of interpreters, the apostles, pastors, teachers, prophets, and evangelists, as the apostle informs us, for the building up the body of Christ. Eph. iv. 11.

Where are these characters gone? who fill up these different functions and offices for giving milk to babes, and strong meat to adult men, in *Paul's* instructions, and in *John's*, to fathers, young men, and children? 1 Cor. iii. 2—Heb. v. 13, 14. It was predicted, that the name of *Jesus* should be preached, as *yea* and *nay*; that the two prophets should be driven into the *wilderness*, clothed in *sackcloth*, for 1260 days or years: that there should be *no rain*, or plentiful effusion of the *holy spirit*, so often represented by that figure, in the prophets and in the gospel: that a *second beast* should arise, the counterfeit lamb with two horns and a *dragon's* speech; and that all the world should receive his marks, as slaves to his lying mouth, and false prophesying: so that the *lamb of God*, bearing away the *sin* of the *world*, should be lost in being changed into *that beast*, accompanied by a great multitude of *false prophets*, in our Lord's meaning, and in that of his servant Paul, corrupt interpreters of his name, office, work, kingdom, and victory over all enemies. These events have taken place, however melancholy the view, and dark and intricate the ways of Providence seem under such a corruption and

perversion of the *truth* in *Jesus*. They prove, however, the prophetic spirit of our Lord and his apostles, consequently the truth of his religion, as much as the law and the prophets proved the reality of his mission, and the double character of his state of humiliation, and subsequent glorification.

As the best wine was kept for the last at the marriage in *Cana of Galilee*, so the greatest blessings are reserved for the latter part of the days of the gospel. *Isaiah* ii. 1, 2—*Mich.* iv. 1, 2. On this ground, the preaching of the gospel to the whole earth, and to every nation for a witness or testimony, is towards the end of it, near the wine-press, or vintage of *Moses*. *Rev.* xiv. 6, 7. The things spoken in the ear must be proclaimed upon the house-tops, and what was said in *darkness*, in the mystery of parables and hard sayings, shall be spoken in the light, in a clear and blessed openness, without any veil on the face of the latter. *2 Cor.* iii. 5, 6, 13, 14, 15. The darkest veil seems to lie on the judgment passed on the goats, Go, ye cursed into the everlasting fire, prepared for the devil and his angels. Though the goats may not include *all* of the
many

many who have went in the way of destruction, it is evident they must make a great part of them. If this parable could not be reconciled to the name *Jesus*, the promises to *Abraham* must pass away like a vapour, or a morning cloud, to be seen no more. The *feast* of the *Lord* in *Isaiah* xxv. 6, 7, 8, made to all the peoples, *gnammim*, and to all the nations, may be blotted out as a delusion, and the prophet be reckoned a false witness. The whole gospel comprised in *Zeph. iii. 8, 9*, must die, and *woe* be inscribed on its tomb. When the *fire* of the *Lord's* jealousy shall devour the whole earth, with all the nations gathered before him, how could they, after this destruction, appear again with a purified lip, to call on the name of *Jehovah*, and to serve him with one consent? Does not this speak, that destruction of the *flesh*, which is here intended, changes into spirit, never to suffer, but to live in that holy fire, which is life and immortality itself? The beautiful and sublime chapters of *Rev. vii.* and *xiv.* would be void of all the rich blessings contained in them, if that multitude, not to be numbered, which came out of *great tribulation*, namely, the wine-press of chap. *xiv.* where was fulfilled by the elect

elect or *Israel*, in verse 1, 2, what the words of the Lord declare in Zeph. i. 14, 17. When the whole earth shall be devoured with the fire of the jealousy of the Lord, when in the day of his wrath, as over all the earth, he poureth out the *blood* as dust, and their *flesh* as *dung*. It is one day, one work, and one destruction of flesh and blood, the *corrupt tree*, to be consumed, and appear no more, when the *new man* comes forth with his lip of praise and calling on the name *Jehovah*. chap. iii. 9. If objection be made to the language clothed with terror, passages, with expressions according to the *letter* more dark and fearful, may be produced, where blessings of the highest and most heavenly nature are given in the spirit. Let one instance serve for many every where abounding: I will shew wonders in the heavens and on the earth, *blood* and *fire*, and *pillars of smoke*. The *sun* shall be turned into *darkness*, and the *moon* into *blood*, before the great and terrible day of the Lord come. Joel ii. 30, 31. On this the apostle prophesies, that is, explains the spirit and truth to the figures of the altar, the lamb, the meat and drink-offerings, with the clouds or vapours ascending from the perpetual fire.

Now

Now is fulfilled the prophecy of Joel, in the baptism of the holy spirit, promised before by our Lord: he changes only one word, the *terrible* day he calls *illustrious* day; and so it was in the highest degree. Who, reading that under the legal figures, without an able teacher, could have thought, that the mission of the *holy spirit*, the *seal of redemption*, and the *salt or fire* for the *sacrifices* of the *new covenant*, would be found in these awful and terrible words? As the law and the prophets testify unto one great object, one high priest, mediator, advocate, and ransom, to be manifested under the gospel or new covenant, in the *spirit* and *truth* to the *legal figure* of this exalted character: we must find him sitting on his *throne of perpetual fire*, in two characters; on that altar* of brass, that of furnishing a
 conti-

* The whole of this court of the priests was of brass or copper, signifying that state of matter to which the *old serpent* had debased his first glory, and *his city of gold*. In regard to his kingdom, thus become dross and impurity, by false mixtures, or *physical marriages*, the prophets speak of the restitution in the images of base metals, exalted into a higher state. Thus the Lord speaks, intimating the physical transmutation of the degraded matter of this present fallen system: for *brass* I will bring *gold*,
 and

continual feast from *his own substance* to the *Levites*, the figurative *substitutes* for all the *first-*

and for *iron* will I bring *silver*, and for *wood* *brass*, and for *stones* *iron*. *Isaiah* lx. 17. The *restitution* and *renovation* of all things by these words, declare the bringing back of the whole system or creation in *bondage*, unto *corruption*, to the first state of liberty and purity, before the transgression of *two heads* had brought confusion, death, moral and natural evils into the world. *Rom.* viii. 19-23 *Ezek.* xxviii. 12-20—*Dan.* vii. 11-15—*Isaiah* xiv. 12-21. In reference to this reformation or transformation of the whole of sun, moon, and stars, or our planets, being to pass into a new state, the prophets speak frequently; and Paul, in a few words, confirms that the *fashion* or form of this world is passing away. *1 Cor.* vii. 31—*Rev.* vi. 12-15. In respect of *all matter*, *Pellex* and *Hyle corrupta*, *Ezekiel* represents the house of *Israel* as dross, brass, tin, iron, and lead, in the midst of the furnace, to be blown upon, and melted in the midst of *Jerusalem*, to *consume* their *filthiness* out of them: repeated in the same sense by another prophet. *Ezek.* xx. 15-23. Thy silver is become dross, thy wine mixt with water. I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin; and I will restore thy judges, as at the first. Afterward thou shalt be called the *city of righteousness*, the *faithful city*. *Isaiah* i. 22, 25, 26. In this court, and at this altar, all sins and trespasses were taken away, and the sinners represented by the animal victims, reputed sanctified by passing into the perpetual fire,

first-born of the twelve tribes: the second was in the name of *Ariel*, (God is *my lion*) where he sat devouring all the sin and trespass-offerings, which went up as an *offensive smell*, and things to be abolished by the *spirit of judgment*, even the *spirit of burning*. Isaiah iv.

4. These words import, as Hebraisms, spiritual judgment and spiritual burning, and have relation to the impurity of our blood, the parent of *that flesh*, which sin produced at first. Hence this altar was called the *mediator*, or middle way into the *holy place*, all of pure gold, testifying that none can pass into that *figurative* presence of God, till his flesh of the sin had been truly and perfectly cut off by the *sword of the fire of the lamb*. In this temple we have the first image or representative of the true, heavenly fire, or the *holy spirit*, as *Vitringa*, and many of the most strict adherers to the *mere letter*, acknowledge, that this perpetual or everlasting fire was the best emblem or figure, that this lower world could furnish for that holy flame, and everlasting fire, which will consume all filthiness of flesh and spirit,

fire, where the serpent, the old serpent, *Nahhasb*, was deprived of his prisoners, delivered from fetters of brass.

and consummate and perfect sinners in the first image of God. One passage from the *evangelical* prophet, as he is called by most, shall be brought to confirm the gospel in the words seemingly denouncing the dreadful reverse: Hear ye that are afar off, and ye that are near, what I have done. The sinners in *Zion* are afraid; fearfulness hath surprised the hypocrites. Who, among us, shall dwell with the *devouring fire*? Who shall dwell with *everlasting* burnings? The answer is, he that walketh in righteousnesses, and speaketh uprightnesses. Who is this but *Jesus*, the *righteous*? in whose righteousnesses sinners must find their justification, or no where. Thine eyes shall see the king in his beauty. *Isaiah xxxiii. 14-18.* View this king of *Israel*, this shepherd and feeder, on his typical throne, as the *lamb* and *lion* united; view him on the *heavenly throne* of his Father, the *Antient of Days*, which was flames of fire, and the wheels a *burning fire*. A river of fire came forth before him: thousand thousands, and ten thousand times ten thousand stood and ministered before him. Were these great servants without the *glory* of their Father, or in the midst of it, rejoicing and praising their Creator; glori-

glorifying *Jehovah* in the *fires*, the *urim* of the *holy place*, and of the *holy of holies*. *Isaiah* xxiv. 15. When *Moses* said to the *Israelites*, (who first saw no similitude, image, or limited figure of deity) out of the *heavens* the Lord made thee hear his voice, and on earth he shewed thee *his great fire*. *Deut.* iv. 36. Appealing again at verse 33, to this awful manifestation, he says, Did ever people hear the voice of God, *Elohim*, speaking out of the *midst* of the *fire*, as thou hast heard, and live? This was done at mount *Sinai*; at which *Moses* himself, and all the people trembled exceedingly, as being in the *flesh* of *sin*, the *strange garment* or apparel of the prophets, in distinction from the *garments* of salvation, the *garment of praise* for the *spirit of heaviness*, which the white raiment of the legal priesthood, clothing the *body of death*, witnessed as the garment of *light*, of *glory*, and incorruptibility, to be brought to full effect by *Jesus Christ*. *Isaiah* lxi. 2, 7—*Rev.* vii. 9, 14—*Isaiah* xxv. 7, 8. When *David*, speaking of this dispensation, (which the first martyr, *Stephen*, calls the *receiving the law* by the *disposition of angels*) he says, The chariot of God is twenty thousands of angels, (*Satan*,

double, the word only once used) and is the same throne of fire, and the wheels burning fire, of the ANTIENT of DAYS, shewn with such overwhelming glory and majesty. Dan. vii. 9, 14. This chariot is the cherub, in Psalm xviii. 10—2 Sam. xxii. 11, surrounded by myriads of blessed *spirits*, styled the *great congregation of gods*, Elohim, standing before the *one throne* of the *Most High*, Creator of Days, or *ages*, and supplying all other thrones, *cherubical* chariots, and *celestial suns*, drinking their light and glory from his inexhaustible fulness of life, wisdom, power, and goodness. The form of all the chariots for those eminent spirits, called *Elohim* and *Malkim*, gods and kings, is after his own magnificent throne. Kings are *suns* of *living light* in their heavenly kingdoms, in whom the *Supreme God* has his tabernacle, *inward* and *central*, because transcendently more spiritual, being in the apostle's account, above all, through all, and in all. Eph. iv. 6. All suns of the *true*, *living*, and *eternal* light have a globular circumference. Their subjects are blessed in their vast orbs, according as the portions of the *sea* like unto *chrystal*, mingled with *fire* in every point or monad, according to

to the inheritances of kingdoms, which will be divided in the *new heavens* and *new earth*, which Jehovah is creating. Isaiah lxy. 17-20—lxvi. 22, 23—2 Peter iii. 13—Rev. xxi. 1-7. Thus, they that love him shall shine as the sun in his might. Judg. v. 31. The righteous shall shine as the *sun* in the *kingdom* of *their Father*. Matt. xiii. 43. The great prototype of all the *kings* promised to *Abraham* was exhibited by Jesus on the mount, when his face shone as the *sun* in its strength, with his garments *white as light*. Matt. xvii. 2—Rev. i. 16. In mount Sinai the royal prophet tells us, that the Lord was among the myriads of angels, as in his holy dwelling place; and those ministering spirits were in that *great fire*, where the birth of everlasting life, light, and love takes its beginning, never to die. The part of this parable of the sheep and goats must be made consistent with the name of *Jesus*, as *one*, or in the apostle's testimony, *yea yea*, not *yea* and *nay*, which would convert the *desire* of *all nations*, and the *ransom* for *all men* into *Apollyon* and *Abaddon*. What would the evangelists say of such an interpretation, as finishes the gospel preached from *Adam* to *Abraham*; from *Abraham* to all nations

tions and languages, and peoples and tongues? instead of *life* and *immortality* brought to life by the gospel, and the appearance of Jesus Christ, our Saviour, it must be reversed to eternal misery, and the immortality of unutterable woes. 2 Tim. i. 10. By the law and its prophets, we find a preparation laid for the general restitution of the whole creation in *bondage unto corruption*, by the new heavens and new earth. A bound is put by the Lord to Moses to his visitations and judgments, to the third, and to some to the *fourth generation*. Exod. xxxiv. 6, 7—Deut. xxiii. 7, 8—Isaiah xix. 22—25. Can the new covenant extend the visitations and judgments of the first? Surely not. Let us inquire into the judgment of the Lord to the goats, “Go, ye cursed,* into

* The *curse* in the law and in the gospel, imports the penalty annexed to crimes, and chiefly signifies *death*, the extreme judgment of the law. Hence the apostle, speaking of our Lord, He was made *sin* for us, who knew no sin, that we might be made the righteousness of God through him. Christ has redeemed us from the *curse* of the law, *death*, as the concluding part of the sentence on Adam, the sinner, being made a curse for us, a sin-offering for that purpose. 2 Cor. v. 21—Gal. iii. 13—Rom. viii. 3. The *sin-offering* in the great festivals was ever one

into the everlasting fire, prepared for the devil and his angels." If everlasting fire signifies the perpetuity of miseries, the great body of all nations and peoples must be involved in it. 2dly, the gospel of the kingdom never can be published in the whole world, as a testimony to all nations before the end or conclusion of it can come, as our Lord tells us, it shall be. Matt. xxiv. 10—Mark xiii. 10—1 Tim. ii. 6.

one animal, the goat. On the greatest day of the legal dispensation, the day of covering over sins, with the new white garments, two goats were the *sin-offerings*; one to carry away in the figure the sins and transgressions of the people, the children of Israel, confessed over his head; the other, to be killed, and his blood mixed with the blood of the high priest's sin-offering, the bullock, and sprinkled *seven times* before the mercy-seat. The goat then was put into the perpetual or everlasting fire of the altar, and consumed in smoke and vapour, that no vestige remained of it. This eminent day, in *Buxtorf's* time, the Jews celebrated with white cocks and hens: the reason of choosing this bird has been shewn in my volume of letters, in answer to Dr. Priestley's confident assertion, that the Jews never had an idea of a suffering Messiah, where the testimonies of their best commentators are given to the 53d chap. of Isaiah, and other parts of the sufferings of *Christ*. It is easy to fill a volume with the sentiments of their most ancient writers, respecting the scene of afflictions, and the particular nature of them, appointed for the Messiah, in the law, the prophets, and the Psalms.

—Rev. xiv. 2. The weight of objections will chiefly lie against the mercy of the *Father* to the head of the rebellious angels, once in glory, a *Sin* of the greatest brightness, wisdom, and power, and dominion, as described in that magnificent manner, in Ezek. xxviii. under the figure of the king of *Tyre*, (*rock*). Could he be more than a figure? The talmudists would be ashamed of ascribing such perfections to a man, a *splendid beggar* at best, borrowing the very garments to hide his nakedness, from the worm and the flock, by the art and the industry of others. It was said of this cherub, after his expulsion, for pride and self glory, and self exaltation against his Creator, from the *holy mountain*, the heaven of the *Lord God*; I will bring forth a *fire* out of thee; it shall devour thee, and bring thee to ashes before all that behold thee: all among the nations that know thee, shall be astonished at thee: thou shalt be a terror, and thou shalt not be for an age, (*gnad * gnolam*);

in
 • The word *gnolam* has an equivocal sense, and with regard to duration, a limitation set to it. In the longest period, the Jewish church comprized the seven sabbatical years to the jubilé, which was called the *gnolam*; sometimes the *age of ages*, the *day of the age* by *Peter*, in Epist.

in Daniel, whose prophesy chiefly respects the sin of the head of the fallen angels, and his degraded state, a preparation is laid for his return to the forgiveness of the Supreme God, his Father. This is found in the command, Leave the *stump** of his *roots* in the earth, even with

iii. 18. On this ground, the angel or messenger, in Rev. xiv. preaches the *everlasting gospel*, including all the ages it has to run, from the beginning to the end. The Apostle styles the gospel by what expresses its blessings through the *blood* of the *everlasting covenant*, which has been shedding from the first want of it, though not revealed, till it was shed on the *cross*; and this term is the best comment on his words, *Jesus Christ, the self same* he, yesterday, to day, and for the ages *yet to flow*. Heb. xiii. 11, 20. Absolute eternity has no days, time, or age.

* Sir Isaac Newton, in an excellent letter, at the end of vol. v. of Bishop Horsley's edition, observes, that Daniel and John have the greatest agreement to each other; which is true in many points; but in the *imagery* the first has more likeness to Ezekiel, and other prophets, in whom the *figurative* language mostly used, represents the greatness and distinctions of spiritual beings by *trees*. chap. xxxi. 3-16—Isaiah xxxvii. 24—Jerem. xxii. 7, 23—Zech. xi. 1. The Messiah figured by a *tender one*, from the top, (young twigs) of the highest cedar, is a striking description of the small beginning of the kingdom. In Daniel he is a stone that grew to a mountain; in Eze-

with a band of *iron* and *brass*. This the prophet interprets, by the stump of the tree-roots, thy kingdom shall be sure unto thee, after that thou shalt have known, that the heavens do rule. chap. iv. 10, 11, 12, 25, 26. As Daniel, a man greatly beloved, has attested the future restitution of this great king of Babylon, after passing the *seven times* of his debased condition of a beast's heart, and expulsion from the society of men, the prophets must be searched to find out the means of his return to his lost glory and former majesty. To this point, Isaiah speaking of the *Affyrian*, that he shall be beaten down through the voice of the Lord : This is, when the Lord comes to *sift* the *nations* with the sieve of vanity, al-luding to the chaff to be separated from the wheat ; when the hills and the strong mountains shall be chaced, as chaff before the wind ;

kiel, chap. xvii. he is a tender twig, that bringeth boughs and fruit, and becomes a goodly cedar. This passage is justly understood of the Messiah, who shall be a powerful kingdom, in whom all the just shall confide, and all the humble shall dwell under the shadow of his kingdom. The *Targum* restricts this to one of the *house of David*. *Raschi* calls this tender one Messiah, the King, Schoetgen. *Horæ. Heb.* tom. ii. p. 205.

or

or in Daniel's expressions, as the chaff of the summer threshing floor. Dan. ii. 35—Jerem. xxiii. 28. These great events are to take place in the day, when *Jehovah* bindeth up the breach of his people, and healeth the stroke of their wound; which time is also named the day of the great slaughter, when the towers fall. The killing letter, and the quickening spirit run all through the prophets, that is, the judgments precede for the destruction of *flesh* and *all its evil works*, before mercy takes place in the new *flesh*, the *body of glory* like unto that of the Lord, which shall never be dissolved, or feel pain, crying, sorrow, or death more. The apostle bids believers to have their internal senses in the inner and new man, exercised to discern good from evil, the gospel from the law, mount Zion from mount Sinai, the ministration of life and righteousness from the ministration of death and condemnation, or the veil will be upon our hearts in the reading of the *New Testament*; as much as Paul tells us, it is on the hearts of the Jews in reading Moses in the *Old Testament*. 2 Cor. iii. 5, 6, 13, 14, 15—Heb. v. 11, 12, 13, 14. The *Assyrian* is from the seed of *Ham*, expressing wrath, violence, pride, and self-exaltation, as branches

from his root. Out of the land of Shinear went forth *Asbur*, whom this prophet continues as the great enemy of the Lord, and of his people. For him, it is said, that *Tophet* is prepared of *old*; yea, for the *King* it is prepared; he hath made it *deep* and *large*; the pile thereof is fire and much wood; the *breath* of the Lord, like a *stream* of *brimstone*, doth kindle it. *Isaiah xxx. 31, 32, 33.* That this chapter contains preceding judgments and succeeding mercies, is evident from verse 18 to 27. The name of the Lord cometh from afar, is coming from a distant *time*, represented by the seven sabbatic years, by Paul called the dispensation and the fullness of times for the reconciliation of all things; burning with his anger, his lips full of indignation, and his tongue as a *devouring* fire. The Jews admit that the name of the Lord imports the Messiah, of whom it was said, "Provoke him not, for my name, LORD GOD, is in him." *Exod. xxiii. 21.* Names in heaven's heraldry agree with natures; there are no titles from pride and artificial distinction: these distinctions spring from real excellencies and perfections, given by the Creator and Generator of thrones, dominions, principalities, and powers. *Col. i.*

16. This awful description is not more terrific in the letter, than that in chap. xxxvii. 1—11, or chap. lxvi. 15, 16. and both these passages import the same blessed issue from the indignation, from all the fierce anger of the *fire* of the Lord's *jealousy*. Zeph. i. 18. chap. iii. 8, 9. Let us now see who pronounces the judgment, in which the *goats* and the *many* are involved; and it will be plain, that in the *spirit* to the *letter*, as the enlightened *Paul* would speak, the *everlasting fire* prepared, will be the restoration of that *everlasting life*, extinguished in the two primary transgressors,*

the

* The tradition of the two malefactors who suffered with the blessed Redeemer on the cross, is, as the great, learned, and pious *Robert Gell* somewhere reports, that the one was a rough, red, hairy man, as *Esau* was, to the *south*, at the right hand of the Mediator; the other was a black, hanging to the *north*, or left hand, the region of *darkness* or *hiddenness*, *Zaphon*. One was taken to Paradise on his faith, apparently greater than any which our Lord's disciples had at that time. The other was sullen, insulting, and reproaching; a proper representation of *Ham*, who must be servant of servants. As our bondage is expressed by being subject to *death*, and our freedom by a redemption from its power, by faith in the *blood* of *Jesus*, the price of our ransom, and of all men finally; so the *second death*, which the Jewish church knew, and ad-

mitted

cherub, in Ezek. xxvii; and in *Adam's clothing*, or glory departed from him in Paradise. The Lord

mitted to be worse than the *first death*. This degradation of *Ham*, (wrath and violence of *heat*) seems to point to the *second death*; of which John in Rev. xx. 14, speaks thus: "The devil who deceiveth them, (*Gog and Magog*) was thrown into the lake of fire and brimstone, where the *beast* and *false prophet* were: and they shall be tormented day and night for *ages of ages*, most probably meaning the *seven times* which must pass over *Nebuchadnezzar*, before his reason returns from the heart of a beast, and his pride is humbled for the reception of mercy, and the return of his long lost glory and dominion. Dan. iv. 14, 17. Of the *second death* the Jews say, *Cain* sinned in a *twofold* manner; therefore was he punished with a *twofold death*; so that the latter death should be of longer duration than the former. The *Targum* says on Isaiah, chap. xxii. 14. it is decreed by the Lord, that this sin shall not be forgiven, *ill ye shall die the second death*. In *Bava Bathra*, fol. x. 1. cited by *Schoettgenius*, we find a trace of *ancient gospel* on Prov. xi. 4: What is that mercy which delivereth from hell? Answer, that wrath which is called *gnebrah*, because it passeth over, as they interpret *Zephaniah*, chap. i. 15. *That day is a day of wrath*. What is that mercy which shall deliver from the *second death*? Answer, when one gives, and knows not to whom he gives. This seems to form the apostle's *good man*, not merely *righteous man*, who has his worth too. Rom. viii. 5, 7. This sentiment agrees well with the Baptist's answer: "What shall we do to avoid the *wrath to come*? He that hath two coats, let

Lord, in this place, pronounces according to the general voice of interpreters, (called *prophets*

let him impart to him that hath none ; and he that hath meats, let him do likewise." Luke iii. 11. This seal of *fraternity*, as *brethren* of one family, was put on the 120 chosen kings and priests at pentecost ; when they were crowned with gold tried by fire, and received the oil of gladness, in the glorious inauguration into the *regal* and *sacerdotal* dignity. In their number they answered to Solomon's 120 priests, with trumpets at the dedication of his temple : as *tongues of fire*, cloven, but not divided in the root, they represented so many jubilés, making 6000 years, or the *six working days* of Ezek. xlv. 1. Then was that passage of the Psalm fulfilled. cx. 8. Thy people shall be a people of liberalities (voluntary and munificent gifts) in the *day of thy power*. These were at that time of the *true unction* from on high, invested with the priesthood of *Melchizedek*, and shewed the new heart and new spirit put into them, by the *holy spirit*, who bears many names, the *spirit of promise*, of *grace*, of *regeneration*, the seal of redemption and of *consolation*, or *power* : these are given after the Hebrew idiom, using the substantives generally for adjectives. This selected portion of Jews and Gentiles made a distinguished part of those kings and priests under their prince, Jesus Christ, who will give the treasures of their heavenly kingdom, as freely to their subjects or people, as they receive them freely from the *heir* of all his Father's goods and riches. Mic. iv. 5—Rev. xiv. 4—Gen. xii. 3, and xvii. 16. This note shall conclude with what Bishop *Newton* has observed on the *second death* ; for this

phets by the apostle) eternal miseries on the majority of *Adam's* race. Thus are fulfilled the
pro-

this is the great point, whether this death exceeds the power and will of Christ to destroy it, or whether this enemy must be swallowed up into the victory of his power, grace, and mercy, as the apostles and Isaiah inform us. 1 Cor. xv. 24-29—Isaiah xxv. 6-9—Rev. xxi. 4. The *second death* is a Jewish phrase, for the punishment of the wicked after death. So the Chaldee paraphrase of *Onkelos*, upon Deut. xxxiii. 6. Let Reuben live, and not die, hath, let him not die the *second death*; and the other paraphrases of *Jonathan Ben Uziel*, and of Jerusalem have, “Let him not die the second death, by which the wicked die, in the world to come;” and in this book, Rev. xx. 14, and xxi. 8, the second death is declared to be the same as the *lake burning with fire and brimstone*. The sons of the resurrection shall not die again, but shall live in eternal bliss, and enjoy all the glories of the millennium, as priests of God and of Christ, and reign with him a thousand years. Newton on the Prophecies, vol. ii. 349. This learned writer has forgot the full character of the priests: they are called kings, priests, and first-fruits. They are as such, of the *high priesthood*, with double garments of *glory* and of *holiness*, as *kings*, with the *blue*, and as *priests*, with the white raiment. The other priests had not the *double* vesture, but the white linen only. 2dly, The kings, priests, and first-fruits would have no subjects to bless, none to sanctify, and no harvest to bring in. This is contrary to Rev. vii. where the twelve tribes are sealed with the *seal of the Living God*, the father of Jesus,
called

promised made to *Abraham, Isaac, and Jacob*.
Thus the *lamb of God*, whom the Baptist an-
nounced,

called expressly *his Son*, and by way of distinction and eminence, the Son of the MOST HIGH. Luke i. 32, 33, 35. 3dly. If the *first resurrection* be limited to the *first-fruits*, which in another place are denominated *heirs* and *co-heirs* with Christ, they can be only a *few*. This limitation would contradict the apostle in the mystery given to him to reveal: "Behold, I shew you a mystery, (a council of God opened to me) we shall not all sleep (or die) but we shall be changed in a moment, in the twinkling of an eye, at the *last trumpet*." 1 Cor. xv. 51-58. The last or *seventh trumpet* must be found in John's Rev. x. 17. In the *days*, (implying a continuation of time) of the voice of the seventh angel, when he shall *begin* to sound, the mystery of God shall be finished, which he has preached, *evangelized*, to and by his servants, the prophets. What this good message or glad tidings witnessed to, and proclaimed by them is, and must be, shews itself in chap. xi. 15-19, in those awfully magnificent verses: The nations were angry, and thy wrath is come, and the time of the dead to be judged, and to give reward to thy servants the prophets, and to the saints, and to those who fear thy name, and to the small and great, and to destroy them that destroy the earth. As the gospel of the kingdom must be preached in all the world, and to all nations, by the decisive authority of the Saviour of the world. Matt. xxiv. 14—Mark xlii. 10, testified by his servants, Paul John. 1 Tim. ii. 5, 6—Rev. xiv. 1, 2. It does not follow, that it will be received. The greatness of the

nounced, as come to take away the *sin* of the
world, kindles and keeps alive the *fiery* tor-
 ments

unmerited mercy will beget unbelief, even in the professors of the Christian faith. Will the Mahometans, who have secured to themselves an exclusive predestination to Paradise and eternal happiness? Will that great branch of the *dragon* and *Antichrist*, among other enemies of Jesus Christ, be converted by a message? Surely not. Will the Papal church, which holds exclusive salvation within her pale, welcome the proclaimers and heralds of this sovereign grace? Far from it: the great army of dignitaries, priests, monks, and even nuns, will reject them with rage and persecution; tortures and death would be their lot. Will the churches of *Calvin*, which have adopted predestination, without knowing what it means, in opposition to Moses and Paul, in Gen. xxvii. 38-40—Heb. xi. 20. Will such receive the truth of the gracious design of God, so clearly opened by the apostle, in Rom. xi. 16, 32-36? It might as soon be expected, that the *Pope* should write *Antichrist* on his own forehead. Nor will the heathen nations, left under their manifold idolatries from the tower of Babel to this day, be prevailed upon to renounce the religion of their ancestors, established for so many thousand years, which that lamp, *reason*, so exalted in this age, has invented and supported. They would destroy any opposers with as much fury and vengeance, as *Pagan Rome*, in the time when arts and sciences were flourishing, did persecute and kill the preachers of the religion of Jesus. Their respect for each nation's Gods, by an inter-community, kept them at peace one with another,

ments for ever, and for the many, (few only being excepted from judgment). Thus the Saviour of *all men, especially believers*, who said of himself, "I, if I be lifted up, as *Moses* lifted up the serpent in the wilderness, will draw *all men* unto me." John iii. 14, and xii. 31, 32. These lips of truth and grace promise the fulness of blessing to all, and yet he takes only a *first-fruits*, and a *first-born*,

other, and nothing else would have preserved it. The Deists, who possess the malignant spirit of a *Julian*, instead of rejecting the false engraftments, and the *rubbish* heaped upon it, in *Soame Jenyns's* words, strike at the whole, by the weapon of ridicule, which too soon affects weaker minds, by far the most numerous in every kingdom. Will the Jews hear a message, whose conversion is expected soon, and who have lived so many centuries within the sound of the gospel? The salvation of all Israel is certainly declared in union with that of all nations, for the promises made to their three fathers cannot be separated from the Gentiles. It is not the voice of messengers that can work their return, but the sign, *to Semeion*, of the Son of the MAN coming in the clouds of heaven, will effect this conversion, when they who pierced him, will mourn, and all the tribes of the earth too, will accompany them; for they will not know the nature of the judgment, nor the amazing grace and mercy, which will follow. Rom. xi. 32—Zeph. iii. 8, 9—Rev. vii. 6-12—Isaiah xxv. 6-10.

(*few* compared to the *many*) and leaves the great harvest of the nations to endless and inexpressible miseries. Thus the goats, which cannot be divided from the many appointed for *destruction*, must suffer equal miseries with the devil and his angels, both in degree and duration. The *wisdom* of God spoken in a *mystery* in this parable is, that the goats here, as under the law, go first into the everlasting fire, are first consumed in their flesh of sin, and consummated in the gracious gift of the *new flesh*, (*basar*,* or good news) figured by the

* The word *basar*, though expressing flesh only, is the mean and perishing clothing, garment, or body. All flesh is grass, and the goodness thereof as the flower of the field. The grass withereth, the flower fadeth; surely the people is grass. This word, in a secondary sense, imports joyful tidings. See *Bythneri Lyra Prophet.* in Psalm lxxviii. on the word *hamebhaferoth*, women evangelizers, p. 256. In my comment on this verse of this psalm, I have said, "Commentators have been perplexed to assign a reason for preachers in this place, bearing a feminine termination, and suppose it to allude to the custom of *virgins* singing for victories over enemies. Exod. xv. 20—1 Sam. xviii. 7. Bishop *Lowth*, *Michaëlis*, *Ainsworth*, and *Cabnet* add dancing to that custom. Whatever later Jews, under *Talmudical* doctors, thought of the Lord God and his victories, deduced by false prophets or interpreters, *David* saw the gospel

the fine white linen garments. On the contrary, the devil and his angels will be bound in the *abyss*, the principle of their own dark-

gospel in all his views of the *Enemy*, and preached it through all kingdoms and nations, put under temporary wrath and excision by the sword, preached it to *Moab*, *Ammon*, *Edom*, *Egypt*, *Ethiopia*, and other devoted nations, in his Psalms, in p. lviii. and lxxii. particularly for *Solomon's* dominion. Jesus Christ first made himself known to women, and to the greatest sinner among them, *Mary Magdalene*, who may be said to have been the first female evangelist, to have given, in Bishop *Lewth's* word, *letum nuncium*, the joyful tidings of the *resurrection* of the SAVIOUR, to the other disciples. Mark xvi. 9—John xx. 17, 18. This may teach us the truth of our Lord's words: "They that have most forgiven, will love most." The physical reason why in the *new temple*, or house from heaven, building by the *same holy spirit*, and with the glories laid open at Pentecost, (for there is only *one spirit*, and not two) cannot be fully explained here. The *first sanctuary*, with the *seven lamps*, must be restored before the union of the *inmost* holy place can be entered. What the Hebrew church once knew of the distinction, would at this day be mocked by divines themselves. The meaning of these lamps may be seen more at large in my *Daily Service* of the *Temple*, where the whole gospel was exhibited on the *two altars* of brass and gold, of judgment against all flesh, on the first, and of the renovation of spirit in the incense cloud, and seven lights in the holy place. p. 184-199.

ness,

ness, for one thousand years, (sabbatic years most probably) to correspond with the *seven times* of Nebuchadnezzar, before the head and the members of the first rebellion will be released from that dreadful prison, through the intercession and mediation of Christ; the height and depth, the length and breadth of whose love surpasseth knowledge. There is not a church at this day, or for more than fifteen centuries past, that admit the final salvation of Adam's wretched children; the Philadelphian church always had *little strength*, being, as Paul speaks of himself, and of the few believers of his ministry, made a spectacle to men and angels, and, as the *off-scourings* of the world. 2 Cor. iv. 13. Not one church holds the name Jesus as one: their creeds, doctrines, and liturgies contradict their prayers; and where extemporaneous praying and preaching are preferred, doctrines bear the same tone of contradicting the apostle's sentiment and command to all communities of believers, which is found in the six first verses. 1 Tim. ii. 1-7, confirmed by our Lord in Matt. xx. 28, who came to give his life (soul) a ransom for many; repeated in Mark x. 45, and in Matt. xxvi. 28. This is

my blood of the New Testament, which is shed
 for many, for the *remission* of *sins*. Isaiah liii.
 6, 11, 12—Heb. ix. 26, 28. Thus many,
 or the many, as the apostle uses the article,
 prepositive or demonstrative, emphatically here,
 may be admitted to signify all but the few,
 (who find life in the appropriate sense of kings,
 priests, and first-fruits) while many go into
 the way of perdition. This perdition, or ever-
 lasting destruction will be effected by the *same*
fire which fell at Pentecost; by that fire which
 will prove every man's work, in the apostle's
 words: by that fire of the Lord's jealousy,
 poured out in Zephaniah's expressions, on every
 people, nation, and kingdom, not yet purified
 from filthiness of flesh and spirit, by that uni-
 versal baptism, or deluge, as *Peter* resembles
 the first of water, to abolishing of flesh, and
 all its evil works; or how would the baptism,
 as the *antitype* or figure, save believers? Did
 the apostle, who received the *holy spirit* from
 the breath and mouth of Jesus Christ at the
 Passover? Did this prophet, at the feast of
 Pentecost, when the baptism of the *spirit*, even
fire, fell on the *gentiles*, as well as the *Jewish*
 apostles, at that great festival, intimate any
 baptism, but that one, which from Joel, he
 said,

said, should be poured out on all flesh? and so it was, as the apostle explains, the spirit of the law: if the *first-fruits* be holy, the lump is holy; and if the *root* be holy, so are the *branches*. Rom. xi. 16. This was the pledge and earnest of the fulness of the day, when he shall come and rain righteousness upon you. Hos. x. 12. This great effusion of the holy spirit the ancient church called the opening of the *fifty gates* of *Binab*, the name of Jacob in their ternary. This blessing, though given in their way to conceal it from believers, was fulfilled at the feast of seven weeks, called the *feast of the wheat harvest*, where the *first-fruits* sanctified, in the council of God, the whole race of Adam, by the heirs and co-heirs of the blessed and blessing *Jesus*, ever one name, and as such to be exalted in the day of his second advent, without sin, unto salvation. Heb. ix. 26, 27, 28—Psalm xcvi. 7-13, and xcvi. The whole of these two witnessses to the one name and last judgment of *Jehovah*. Jerem. xxiii. 5-9—Isaiah ii. 1-5, 17—Zech. xiv. 9. The whole weight of the gospel hangs on the true explanation of the parable before us. On this depends, whether our Lord's words shall be verified in the preaching

preaching of the gospel of the kingdom to the whole world, as a witness of his name, before the consummation of all things shall take place. Whether the two prophets in sackcloth, and in the wilderness for the time marked, shall ever come forth from that state, which carried the gospel, and the name of the *Saviour* of *all men* into the same desolate place. Whether in him all the rich and magnificent promises published by the law, the prophets, and the gospel, shall be fulfilled, or changed into everlasting miseries, never heard of under the law, and brought to light by the new covenant only. "*Many* are called, but *few* chosen: *many* shall *strive* to enter in at the straight gate, and shall not be able." Luke xiii. 24. These are the words of the Lord, and must be decisive in the point they are intended to establish. The *few* and the *many*, therefore, must comprise the whole of the human race. The goats then, if not forming the entire majority of the most wretched sons and daughters of Adam, must at least constitute a very great part of mankind, or the many appointed for endless woes. By the sentence passed, they are all to suffer equally with the devil and his angels; equally in duration and

in the kind of punishment. On this ground, when and where can the gospel of the kingdom be preached to all nations? Where shall we find *Jesus*, but in a character of Apollyon and Abaddon? The *second covenant* of mount *Zion* becomes infinitely more dreadful than the terrors of *mount Sinai*. The law of *Moses*, called by the apostle the ministration of *death* and *condemnation*, recording the sentence passed on all men in that of the first transgressors in *Paradise*, is mild, merciful, and gracious, contrasted with the ministration of the *spirit*, and of *righteousness*, which instead of *excelling* in *glory*, surpasses it only in horrors, not expressible by words. 2 Cor. iii. 7, 12. Men for the most part are made *immortal*, to pass that most deplorable immortality in miseries as immortal as themselves. This state of things, by preachers and teachers of all communities, is obtruded as the end and consummation of the Messiah's character, office, and judgment. How many contradictions to clear and unequivocal testimonies of blessings in the *Lord's Christ*, or the Son anointed above all sons, meet our eyes in such a conclusion of his kingdom, who was the *desire* of *all nations*, the destroyer of death, first and second equally,

the

ransom for all men, the *light* to *lighten* the nations, as well as to be the *glory* of his people Israel? To extricate this parable, it shall be shewn, 1st. That there is only one *everlasting fire*, which Jesus came to kindle on earth, and preserve alive to eternity. 2dly. That this blessed fire will be poured out on all flesh; this baptism, not of water, but of fire, even the *holy spirit*, will be shed on every heart, before the gospel concludes the glory of Jesus. 3dly. That the devil and his angels, being first in transgression, will be the last in redemption, or having the fire and light rekindled, which perished in their expulsion from heaven, and disunion from the *Father of Lights*, the immense source of all *light, life, and love*. 4thly. That the goats first will receive this superlative treasure of the blood of the *everlasting covenant*, in the shedding forth of the *eternal spirit*, in the day of the wrath of the lamb, when, as he speaks in his name, JEHOVAH, "Now will I cry like a travailing woman, I will *destroy* and *swallow* up at once. Isaiah xlii. 13, 14, and xxv. 6, 7, 8—Zeph. iii. 8, 9. Lastly, The apostle's assertion will be confirmed, that God hath shut up all in unbelief, that he might have mercy upon all, with the

truth of the words of our Lord, that the many should be deceived by *false Christs*, and *false prophets*, the *Elect* alone excepted. Rom. xi. 32—Matt. xxiv. 24—Mark xiii. 32.

One *false Christ* in the name of the *second beast*, with two horns, like a lamb, and speaking as a *dragon*, has driven the *Lamb of God*, bearing away the *sin* of the world into the *wilderness*, and clothed his two prophets and witnesses with sackcloth, while myriads of mouths have every where, for many centuries, been proclaiming eternal perdition, and increasing miseries brought to light by the gospel, to the greatest part of all nations, peoples, languages, and tongues. What a contrast even to *Moses*, and the covenant with Abraham meets, and revolts the hearts of the wise and good? The Lord God of *Moses* extends his visitations and judgments to the third and fourth generation only. The *Lord God* of Israel has raised up a horn of salvation in the house of his servant David, to perform the oath with Abraham our father; and what this horn is to do for the nations to be blessed in this father of a *multitude* of nations,

and of *kings* also, to rule over them; the priests and other teachers inform you, it is to kindle and keep in strength and power of vengeance, a fire never to be extinguished. This beautiful thanksgiving of Zacharias should be changed into Jeremiah's lamentations; the name of *Jesus* should have Apollyon and Abaddon inscribed, as suiting the dreadful office and ministry of that most venerable and ever blessed *Immanuel*. Matt. i. 2, 3—Luke i. 31—34—68—80. To return. 1st. There is one only everlasting fire, which the Lord came to kindle, and to preserve alive to eternity. Two witnesses will prove this gracious work. I am come to send fire on earth; what will I if it be *already* kindled? Luke xii. 49. Every one shall be *salted with fire*,* and every sacrifice

* Wiclifus and Vitringa, with others, admit that the *perpetual fire* of the altar signified the glory and power of the *holy spirit*. It did mean so, both in consuming the sin and trespass offerings into vapor and ashes, and preparing the *lamb*, (not as a *suffering* character) but as the shepherd, being the *feeder* and the *food*, which the Lord shews in the whole sixth chapter of John's Gospel. The later Jews, darkened in their understandings, say, that the salt was used to make the sacrifice consume more readily by the fire. This emblem of incorruptibility had a nobler

fire or oblation shall be *salted* with *salt*. Mark ix. 49. The high priest of the new covenant brings forward the fire, and the salt of the typical altar and ministry of the law. By these words he informs the believers, where the *true fire* and *salt*, (the emblem of incorruption) must be found in the gospel, namely, in the bodies of believers, the *living temples* for the *holy spirit* to dwell in, and to build up the house not made with hands, eternal in the heavens, in the apostle's prophesying or interpretation. Mark ix. 49—2 Cor.

in a nobler sense to denote that what was destroyed by the fire in the *fleshy* form, was quickened and alive in the *spirit*, by union with the lamb, after his judgment and vengeance had passed upon the sacrifices. The fire was the emblem of holiness; but so far as it consumes, it represents the righteous anger of God; and so far as it enlightens, purifies and warms the sacred love of God, and thus represents the holy spirit. *Oremari* Antiquit. Mos. Typicæ, 2 vol. p. 384. *de igne jugi*. The knowledge of the *double* sense of *tamam*, to consume and *consummate*, would have delivered the *kill-ling letter* into the *quickening spirit*. 2 Cor. iii. 6. It is the spirit that quickeneth; the flesh profiteth nothing at all. The words which I speak they are spirit and truth; they are *life*. John vi. 63. So speaks the Son of ETERNAL WISDOM, in whom all her treasures are hid, not to be buried for ever, but to be sought out, and searched for, as most precious in *grace* and *mercy*.

iv. 7, and v. 1. The worship of the Father in *spirit* and *truth*, in correspondence to the legal ministry, the finger and index, pointing to heaven for the great and exalted gifts, flowing as emanations from the *angel* of the presence, or *faces*, who tabernacled over the children of the *regeneration*, ever one wonderful work of the *Father*, by and in the Son of his choice and love. On this ground we find the *Son of Man* in that magnificent appearance, amidst the seven candlesticks, or the seven congregations; in which this high priest is lighting up the *seven stars* or lights of the *new first* sanctuary or *holy place* of the house and temple of God, which are to burn always before the *throne* in the *true holy of holies*, or *inmost heaven*. Are these lights, *urim* or *uroth*, to be extinguished? No; they are the seven pillars, powers, and virtues of durability and perpetuity; with which *wisdom* hath hewn out her seven pillars, and builded her house. Prov. ix. 1—Rev. i. 12-20. The darkness, the clouds, the voices and thunderings, and trumpet of mount Sinai, cover over the expressions of this sentence denounced against the many; even the *many* who have *striven* to enter the straight gate, must be ranked with the wretched

wretched majority of such who have went in the broad way of destruction. They, with the goats, must form one vast multitude of immortal beings, condemned by the *lamb* of God, their judge, to everlasting fire, with the devil and his angels. Thus will conclude the gospel, or the good message commanded to be preached to the whole creation, to be proclaimed to the whole world, as a *testimony* to all nations. Matt. xxiv. 14—Mark xiii. 14. Thus the *everlasting gospel*, preached by the authority of the *lamb*, in the central throne of his glorious light, surrounded by the kings, priests, and first-fruits on mount Zion, will terminate in the salvation of a *few*, (the elect and chosen vessels of God) and the great multitude of all nations, peoples, tongues, and languages, promised to be blessed in *Abraham* and *his seed*, consigned to endless miseries, with the first and greatest transgressor, and his probably innumerable progeny of angels, in one place, and for one and the same duration. Thus the *Lord God* of *Moses* under the law, and the dispensation of mount Sinai, stretching his mercies and forgiveness of sins, trespasses, and transgressions committed under two thousand generations, *Alephim*, and restricting his
judg-

judgments and visitations to the *third* and *fourth*, becomes a *God* of *wrath* and *vengeance* to all eternity, under the new covenant of mount Zion, so magnificently described by the apostle, in Heb. xii. 22-29. Has this servant of the Lord written to deceive, to flatter, and to destroy? He was not a Popish casuist, or a Jesuit, yet under the false and mutilated representation of the *truth*, as it is in *Jesus*, the fifth chapter to the Romans, and the fifteenth of 1st Epist. to the Corinthians, may be expunged from the New Testament, with the second chap. of Timothy, from verse 6 to 10, 1st Epist. and chap. iv. 10. Will then the first sinner, who through pride and self-glory in his brightness, wisdom, and perfections, cast out from transcendent happiness, ever return to his Father's mercy and pardoning grace? The prophet Ezekiel, who records the return and restitution of all sinners, even of *Sodom*, and every ancient enemy of God and his people; *Pharaoh*, *Edom*, the *Affyrian*, *Gog* and *Magog*, and others, by awful and severe judgment; this prophet bears witness to the *cherub*, the *covering* and *anointed* king and priest to his God and Creator, on the *mountain of holiness*, thou shalt not be for an

age, *gnad gnotam* : * this is translated improperly ; " Thou shalt never be any more."

Ezek.

* Revelation informs us, that the dragon, the old serpent, who is the Devil and Satan, shall be shut up in the *abyss*, or deep pit, for a thousand years (probably sabbatic years, to answer the *seven times* of Nebuchadnezzar's degradation and humiliation), that he may not deceive the nations, implying, that he has deceived them before by various deceptions and subtleties, and corrupt religions. The apostle tells us, that the *whole world* lieth in the *wicked one*, emphatically so called. 1 John v. 19. Another apostle styles him the *God of this age*, that hath blinded the minds of unbelievers, lest the light of the glory of the gospel of Christ, who is the *image of God*, might shine unto them. 2 Cor. iv. 4. This age intimates a time, that he tries and proves men, as he tried the Captain of our Salvation. His wretched spirits (for supreme happiness and glory, once known and lost, must become the root and cause of the greatest misery and torment); these knew there was a time and a place for their torment, when they say to Christ, " What have we to do with thee, Jesus, thou Son of God ; art thou come hither to torment us before the time ?" Matt. viii. 29. In another place they call him Son of the *Most High God*, which answers to that of *Jehovah*, his Son. Psalm ii. 7, 8. In Psalm xcv. 3, **JEHOVAH** is a *great God*, *El Gadhol*, and a *great King above all Gods*. Peter, speaking of these rebellious sons of God, says, God cast the angels that sinned down to hell, explaining this word, once only used, *tartarofus*, by re-serving

Ezek. xxviii. 19. Daniel, greatly beloved,
bears two testimonies to his restitution; the
first,

-serving them in *chains of darkness*, unto judgment;
which is thus expressed by *Jude*, v. 6, whom he hath re-
served in everlasting or invisible chains of darkness, unto
the judgment of the *great day*. That the *prince of the power*
of the *air*, or the head of the rulers of the *darkness* of this
world, or age, is not yet chained in the *abyss*, is evident.
Ephes. ii. 2, and *vi. 12*. His judgment must be, when
the saints or the Elect shall judge angels, and condemn
the head and his members to their prison, for one thousand
years; the time of imprisonment and release is revealed to
John alone. This time is strongly marked for the seventh
trumpet, when the kingdoms of this world become the
kingdoms of *our Lord, Adonenu*, and *his Christ*; and he
shall reign for ages of ages. *Rev. x. 7—xi. 15-18*. That
the *rooking* of *Zeechariah*, chap. *xiv. 7-10*, noted before,
must be accompanied with the following excellent blef-
sings; the flowing of the *living waters* from the *Jerusalem*
on high, when *Jehovah* shall be *King* over all the earth,
and his name *one*. This effusion of the *holy spirit*, in the
fulness expressed here, cannot be, till the *two prophets* in
sackcloth shall have finished their testimony, and shall
have changed their garments to the glory of *whiteness*, as
again on the *mount* with *JESUS*, bearing testimony to
this one name; and by a true interpretation, not torment-
ing the inhabitants, as in their *sackcloth*, but as the whole
law of *Moses*, and the writings of the prophets represented
by *Elias*, shall arise from their *death*, and the derision of
Infidels, great at this time, and to be still greater, as two

first, by the tree cut down, and the *stump* of his roots left in the earth, even with a *band* of

apostles, *Peter* and *Jude*, testify, even to the *denying* the Lord that *bought* them. And what can the *spirit* of *life* entering into the dead prophets, whose bodies or writings lie unburied in the *streets* of the *great city*, which *spiritually*, not *literally*, is called *Sodom* and *Egypt*, where our Lord was crucified. The resurrection of these witnesses, after the short time expressed by three days and a half, may be understood of three years and a half, when the Old and New Testament will have been the object of nearly universal derision and contempt, cannot be properly applied to any persons, as done by commentators, to the Albigenses and Waldenses, to *Jerome* of Prague, and *John Huss*, both excellent men, and by martyrdom may have obtained *crowns* among the royal priesthood, a chosen few. Some extraordinary dispensation must take place to fulfill the dignity of this resurrection; and as the *third woe* cometh quickly, after the two woes past; so the seventh trumpet sounded, when the kingdoms of this world became the kingdom of our Lord, and of his Christ. The last seems to import, not Jesus Christ individually, but the whole assembly of the *kings* and *priests*, who must have been *anointed* with the *holy spirit*, the truth to the legal unction, for their exalted and pre-eminent power and glory. The *Lamb*, who is God over these blessed first-born and first-fruits, is seen in the *centre* of this congregation, in Rev. xiv. 1, 2. The third woe comes between the sixth and the seventh and last trumpet. This woe appears to be now on earth, by *Joel's* wars, described in singular and most afflicting

of *iron* and *brass*. Did not this import, that the roots might live, spring up, and become a tree,

afflicting expressions of ploughshares beaten into swords, pruning hooks into spears, with the wine-press ready for the blood of the multitudes in the valley of decision, or the *flail*; for the day of *Jehovah* is near in the valley of decision. In this imagery we find the wars, the sickle, the harvest, and vintage, and the wine-press, as in Rev. xiv. and the cause of both is given, for the wickedness is great. Joel iii. 12-15. A second reason why the *evening* of this sixth day being great in blessings, is taken from our Lord's victory over death, and his entering *Paradise*, as a pledge and earnest of the rest and sabbath of the gospel to take place in his members. The entry into the two sanctuaries was opened by the rending the fine veil separating between them in twain; the graves opening, and the prisoners of the pit released. A third reason is offered from the *first resurrection*, which is not marked with a time, but the privilege of *reigning* a thousand years before the rest of the dead. This word, *to reign*, points out the kings and first-fruits, whose number must be filled up from the *gentiles*, chiefly in these two last days of the six working days of Ezek. xlvi. 1. This selection is by *Paul*, called the *fulnes* of the *gentiles*, to come under that lot of as *free grace* to them, as it was to Jacob, the first and prince of the *holy seed*, to be generated by a *heavenly* mode, not the *carnal*, which is death. Rom. ix. 10, 11, and xi. 25, 26. That this rising of all the elect will be in this *evening*, by special favour, when they will enter *Paradise*, the *garden of God*, and be ready for the harvest,

at

tree? when under the second testimony, after passing *seven times* with the heart of a beast, he

at the sounding of the seventh trumpet. The last reason for this sentiment is, that as *Satan* must be loosed for a *little season* after the imprisonment, *mikron chronon*; this must be taken from part of this sixth day, and the evening of it, in which the church moves at this hour; because the *great day* of the final circumcision of *all flesh*, and the total abolition of it, prescribed to *Abraham* on the *ninth day*, will be exact as to time. The Devil's power was abolished at the very death of *Jesus*; and his first prisoner on the cross was carried with him into *Paradise* that very evening, in spirit, saved by faith alone in the *righteousness* of his and our blessed Redeemer. The *Gog* of *Ezekiel*, ch. xxxviii. 2, 3, 16, 18, and ch. xxxix. 11, with the *Gog* and *Magog* of the Rev. xx. 8, bear a mystery in their name, as sons of *Gomer*, the *finisher*. Gen. x. 2. There is a place only to give part of the wisdom of God, spoken in the apostle's words, in a *mystery* to the perfect and adult, who revolt not at the name of *Jesus*, nor the deep waters of his love to his greatest enemies. *Gog* and *Magog* signify the roof or covering, the last part of a house or building. When *Noah* built his ark, the covering was the last part: when *Solomon* erected the typical temple, the roof finished that magnificent structure. The Jewish writers say, that a *golden vine* spread its branches over the roof and the walls. As this part is not mentioned in the sacred oracles, it appears rather a branch of ancient interpretation on the vine brought out of *Egypt*, and planted, which filled the whole land. The hills were covered

he should be thoroughly humbled, recover his reason, make his just confession, and receive

covered with the shadow: she sent out her boughs unto the sea, and her branches unto the river. Psalm lxxx. 8, 9, 10. Josephus, who is often as fanciful as a talmudical doctor, speaks of a golden vine at the door of the temple, which had bunches of grapes as big as a man. The whole may probably be solved thus: that they knew the entrance into the temple must be by the *blood* of the *lamb*, the *wine*, which our Lord calls himself, and his blood the *wine* of the *kingdom*. So this fiction was invented by the Jews, who for ever exalt and magnify the types and shadows of carnal ordinances, while they sink, debase, and lose sight of the *inner sense*, which they call *midrash* and *sod*, the meaning sought out by meditation and prayer, till they find the pearl hidden under the mere letter, *pasbut*. Our great teacher has informed us in his *parabolical* way of delivering the truths of his heavenly kingdom, that the *first* shall be *last*, and the *last* shall be *first*. Luke xiii. 30. Most commentators admit, that our Lord's words often involve more senses than one; and most probably in the passage cited he alludes to the first sinner and sinners, self-corrupted by pride from the glory of their nature, being to be *last* in the *restitution*, consequently the greater time under the misery of lost happiness of their heavenly principality. One reason occurs, that *Gog* is the last enemy who receives a *place of graves* in the *land of Israel*. Ezek. xxxix. 11-17. In the same manner *Gog* and *Magog* are the *last enemies* in Rev. xxi. 8, whom *fire* from *heaven* devours; when *death* and *hell* are thrown into another hell, or the lake that burneth with fire and brimstone.

ceive his kingdoms, in chap. iv. 34-37; yes, from the hand of him, whom *his representative*

This is the *second death*, and whoever was not found written in the book of life, was cast into the lake of fire. Whoever considers the figurative language, in which the Lord delivers the *mysteries* of the *kingdom*, will admit the *letter* of the law called by the apostle the ministration of *death* and *condemnation* or judgment, cannot be the spiritual and true sense. 2dly. As Jesus must reign till he has destroyed *death*, the last enemy, for his glorious victory. The second death must be abolished, or the greatest enemy will be left unsubdued, and *Satan* triumph over his conqueror. 3dly. This death, which has before been spoken of, is never, by the ancient Hebrew church, named *eternal*, though constantly used by Christian writers. 4thly. That the awfulness of the words is no reason against a judgment flowing into mercy; for, from *mount Zion*, so different from *mount Sinai*, as the apostle prophesieth on them, the imagery and the expressions are fearful: from the throne came forth *lightnings*, and *thunderings*, and *voices*, in the sublime chapters of Rev. iv. 5, ch. xiv. 2—xix. 6, 7. Were not the same terrific words used by *Joel*, which *Peter* calls in the evangelical completion, the *great* and *illustrious* day of JEHOVAH. Acts ii. 19, 20, 21—Joel ii. 28. Lastly, as the second death succeeds the *first resurrection* after a thousand, who are to enjoy the blessings of the kings, priests, and first-fruits, but their subjects? as the apostle speaks, I trust in the *Living God*, the *Saviour* of *all men*, especially of them that *believe*. When will the wicked servants receive their stripes

live on the *cross* mocked and insulted, without a rebuke from the invincible love and patience of the *Lamb of God*, amidst the revilings and other indignities of priests, scribes, and pharisees, standing around his cross. Well might the apostle say, " Pray that you may be able to comprehend with all saints or believers, what is the height and depth, the length and breadth of the exceeding love of Christ (*God* over all things to the end of the ages), which surpasseth knowledge; and that it certainly does of every church and community at this day (the *little strength* of the Philadelphia church excepted, and her few witnesses), rather increased in the last jubilé. Eph. iii. 18, 19—Rev. iii. 8, 9, 10.

stripes in the day of the lamb's wrath, by terror, as crimes and guilt, like *Joseph's* brethren, bears alway fearful apprehensions of future retaliation, till the voice that pronounces judgment, pronounces mercy and forgiving grace. Thus the Lord speaks to the Jews, in Ezek. xxxvi. 31, 32. Thus will he speak to the nations shut up in *unbelief* to receive *mercy*; and thus to every one that is found in the uncircumcision of the heart, and have not yet been cleansed from their sins by *faith*, in the *blood* of the *lamb*. Rev. vii. 9, 14, 15—Isaiah xxv. 6, 7, 8.

Inquiry must be now made after the goats, and the many, destined to destruction, to everlasting perdition by the apostle, and to everlasting shame and contempt, or abhorrence by the prophet. *Dberaon*. Dan. xii. 2—Isaiah iii. 24—lxvi. 15, 16, 24—2 Thess. i. 9. *Many* we are told shall *strive* to enter thro' the straight gate, and shall not be able. Matt. vii. 13, 14—Luke xiii. 24. In this place, many that strive (the word expressing much endeavour) shall not obtain the life spoken of. Here a great portion of Adam's children must be cut away from the promises made to Abraham and his seed. What must be said for another many, who do not strive, but walk in the broad way of destruction. A much greater part of mankind must be separated from life, and pass into perdition. To these two numerous branches of lost men and women (and there are who will include the young children of Heathens and unbelieving Jews) must be added the *goats*; whether, as by some, restricted to *Esau* and his posterity, or taken in a wider sense of all who tread the broad way. What desolations of the *image* of *God* meet our sorrowful view? Darkness thickens to darkness, clouds of blackness rise over clouds,
and

and the trumpets and voices are more terrible than what Moses and the Israelites heard at the burning of mount *Sinai*. All these three large portions have only one place, one duration, and one most dreadful means of punishment, prepared for the devil and his angels, *everlasting fire*, in the words of one voluminous writer, *intensive* and *extensive*. Look down, thou angel, from heaven, who broughtest glad tidings of salvation to *all people*, at the birth of Christ, the Lord, reverse the message; and ye, the host of heaven, that sung glory to God in the HIGHEST, and on earth peace and good will towards men, put off the shining garments of the sons of God, change them into sackcloth, and sing the funeral dirge over the condemnation and misery of the great majority of all nations, languages, tribes, and peoples. The Baptist, the *Elias* of his day, may be called upon to give us *another lamb*, the *second beast*, or lamb with the dragon's mouth and speech, who is worshipped by the world, and supported by the civil and ecclesiastical sword and power, almost every where. The apostles may be challenged to blot out their testimony of the things which are so generally received and inculcated; for certainly

their declarations are specious deceptions in the most important interests of all mankind. Shall priests dare to charge the Saviour himself with lying lips, and a false tongue, when he speaks: "Now is the judgment of this world; now shall the *Prince* or Ruler of this world be cast out; and I, if I be lifted up, will draw all men unto me." John xii, 32—iii. 14. Not all men, say the priests of Paganism, Mahometism, Popery, and the half-reformed branches of Lutheranism and Calvinism. The *elect* only are to be understood by these words: in our mosques, say the Mahometans, who took up *Satan's* rod and scourge of the gospel, by adopting the *exclusive* predestination fitted to their presumption and ignorance, by the Christian priesthood, in the seventh century: within the pale of our church only, cries out the *Papal Antichrist*, salvation can be found; we have the keys of hell (hades) and death, the key of *David*; we open, and none can shut; we shut, and none can open. Rev. i. 18—iii. 7. Who dare question this bold impostor in most parts of Europe, where the *great tyrant* over the faith and understandings of millions reigns, and has a standing army of many hundred thousand of petty tyrants,

tyrants, whom he has clothed with the attributes of the Deity, to support the solemn imposture? What region will bear the name of Jesus in its unity and immutable love towards all men, for whom he has paid the *ransom*, and will execute the power, grace, and mercy of it by his elect, a few chosen vessels indeed, whom Paul knew not, saying, "I judge no man, I judge not myself; the Lord knoweth those that are his." 1 Cor. iv. 3—2 Tim. ii. 19, 20. By the distinctions of vessels of *gold* and *silver*, of *wood* and *earth*, in a *great house*, the apostle alludes to differences in the lot and station of glory in heaven, which our Lord mentions, Happy are ye, when they shall revile you, and persecute, and speak every evil word of you, falsely, for my sake; rejoice, and be exceeding glad, for *great* is your reward in the heavens; for so persecuted they the prophets who were before you." Matt. v. 11, 12. This blessing is expressed in still more emphatic terms, in Luke vi. 22-26. In declaring the station or lot of inferior glory, thus speaks the *great prophet*, "Whoever shall break one of the least of these commandments, and shall teach men so to do, shall be called, or shall be the least in the kingdom of the heavens."

Austin,

Austin, who is able to evade the shadow of mercy, and to inflame and extend every judgment, explains this passage by being shut out of heaven for ever. *Purgatory*, that bank and exchequer of the church, had not appeared as an intermediate state, and an article of faith, till the Council of *Florence* in 1438. This must have been a great loss of time and treasure, never to be overtaken. In the sentence on the goats, a few observations must be made. 1. That no positive crimes against the political or civil legislation are charged. Not one breach of the ten commandments under the law, supposing them to be Jews, or a branch of Isaac's family and blood in *Esau*, where the name took place in mount *Seir*, his dwelling place. 2. Their sins may be called sins of omission, which are daily confessed in most communities. 3. They are given over to the same judgment, as if they had been as great and as long transgressors as the devil and his angels. 4. Their offences consist in a neglect of, and inattention to, the five most unhappy and friendless conditions of human life, the state of nakedness, of hunger, of a stranger, of the sick, and of the prisoner. Four of these helpless conditions were taken under the immediate charge

charge and protection of the Lord, with repeated promises of blessings to such as shewed them mercy, and awful threatenings of vengeance to such as neglected or oppressed them. Who, but Moses, ever did thus in his legislation, and in the name of their heavenly king, protector, and God? The prisoner appears to relate to such persons who were in bonds and other afflictions for the name of Christ and his gospel; who suffered for their fidelity with fortitude and patience; of which the apostle speaks: "Ye had compassion on me in my bonds: remember those in bonds, as bound with them, and those who suffer affliction, as being yourselves also in the body." Heb. x. 34—xiii. 3. Bonds for debt were not suffered under the theocracy. The debtor was made a servant with wife and children, if such were: they did not wait for the chance of a discharge by imperial or regal marriage, but went out free at every seventh year. Christian nations, as states I mean (for the laws of Christ change not), have corrected this defect, and blotted out death for men-stealing, of which the *African* slave-trade bears an illustrious proof, *Montesquieu*, somewhat a monk here, remarks, that commerce refines *manners*, but corrupts *morals*.

morals. Plato and Sir Thomas More had the same sentiments too. But as this object is the *golden image* which *Nebuchadnezzar* has set up for all peoples, nations, and tongues to worship, no one can divert the idolaters from their deity. The cause of the sins of the goats must be sought for in the attachment to, and the indulgence of sensual pleasures, especially as the prophet observes: "Whoredom and wine, and new wine take away the heart." Hof. iv. 11. It is the cup of the strongest forcery, the most dangerous fascination and powerful enchantment to bind the soul and all its powers to the earth, and earthly things. These two formed the foundation and pillars of idolatry in all nations: they did more for *Mahomet* than his sword. Even the boasted *Eleusinian* mysteries,* as full of deep philosophy,

* In proof of this, let any one read the translation of *Parmenides*,* by the learned *Thomas Taylor*. Some other secrets might have been added, and the early ground of those wonderfully purifying ceremonies been traced to their first source. How much riches harden the hearts of men against a just attention. Let philosophers, poets, and historian speak. The author of the *Characteristics* explains *Juvenal's sensus communis*, not of common sense, but of common feeling, or sympathy, seldom found among the

fophy, concluded with as much obscenity as the rites of *Baal Peor*, too filthy to mention.

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the higher ranks of life towards the inferior orders ; and it may be said as truly now, as by Solomon, near three thousand years past, " I considered the oppressions done under the sun ; and behold, the tears of the oppressed, and they had no comforter : and on the side of the oppressors was power." Ecclef. iv. 1. Who the oppressed were of old, are at this day, and ever will be, let the prophets tell in numerous passages of widows, orphans, poor, and strangers, though the Lord had given so many gracious commands to protect and comfort those friendless conditions of life, with many heavy threatenings to their oppressors. Even the priests are charged by the integrity and impartiality of the prophets, as historians of the Jews, with manifold deceptions, with lying lips and false tongues, in almost every page of their writings, held as sacred by a people, whose shameful and repeated rebellings, sins, and iniquities, are recorded and preserved against themselves. This point has no parallel in any other nation or history, and bears an *internal* evidence in itself, of the truth of the legal dispensation, as clear and strong as a single fact can do. The Bishop of Landaff observes, that infidelity has taken place among the higher ranks of life. This may be true, but it cannot be new. It began to shew itself after the Restoration, when a licentious court run into the extreme of deriding religion, from the solemn hypocrisy, furious fanaticism and enthusiasm of Cromwell's time, who, as the *elect*, were for settling the kingdom of Jesus by force of arms ; for taking the two-edged sword in their

The Egyptians, whose land was the *second* parent of idolatries in the ancient time, next to Babel,

hands; to bind their kings with chains, and their nobles with fetters of iron. They applied, with blind zeal, the name and office of the *people of God* to themselves, and then claimed the inheritance of this world, and of the next also, for their exclusive portion. This turbulence of disposition has ever, and ever will act in the same vindictive spirit, whenever it can get power. That *Paine's Age of Reason* will do much to weaken the belief of revelation, may be admitted. Hume, Bolingbroke, Voltaire, and Gibbon, have worked hard in the same evil design: instead of using their popular talents to remove the stumbling blocks of false engravements, and the *rubbish* spoken of by Mr. *Jenyns*, they have employed their talents to perplex, not to convince; to fill the minds of sceptics and deists with notions, which never can satisfy one in a thousand. The same remark which *Bacon* made upon atheists may be applied to deists, that they never are at rest or peace, because they are ever seeking new reasons and arguments for their creed. Yet a distinction ought to be made between deists and sceptics. Some certainly are both benevolent and beneficent, and do honour to human nature in all relative duties. Nor will it be just to reckon the noble author of the *Characteristicks* among them. He published a volume of excellent sermons by Dr. Whichcot, on the Apostle's words. Phil. iv. 8. This was accompanied with a preface worthy of any believer. Nor is it fair, perhaps, to rank Lord Herbert of Cherbury, the first deistic author, as supposed; for scarcely could a person,

Babel, taught their wisdom in hieroglyphical letters or symbolical pictures and types. Among these they represented man addicted to sensual lusts and passions, by the *Indian goat* devouring cinnamon, of which it is extremely greedy. The goat was an early *figure* under Moses for the *sin-offering*, and most probably typed *Esau* and his folly, who despised his birthright, and sold it, in the apostle's words, for one morsel of bread, the pleasures of sinful indulgencies, and more particularly of the *taste* and the passion for women, which was much restricted by the law, as *Bolingbroke* somewhere admits, that it calls for a curb and a rein, and not any spur or incentive. The Jews, in their blindness, boast much of circumcision, and the wonders it effected, in cutting off the sensual passions of flesh and blood; yet the prophets reproach them for the uncircumcision of the heart, the

son, who, in his Religion of the Gentiles, confessed that he had found the worship of the true God only in the little land of *Judea*, be an enemy to the Christian revelation. But there are deists who shew an open malignity by mockery, ridicule, and petulance. Of such some difference should be made.

ears, and lips. Jerem. vi, 10—Levit. xxvi, 41. They did then, as the Christian priesthood does now of *baptism* by *water*, exalt the figure, and forget the inward lesson it taught them, of warring against the lusts of the flesh, and all its evil works, which no writers described in more clear characters than themselves: Woe unto them that rise up early in the morning to follow strong drink, and continue until night, till wine inflame them! The harp and viol, the tabret and pipe, and wine are in their feasts. But they regard not the work of the Lord, neither consider the operation of his hands. Isaiah v. 11, 12. Though sensual pleasures withdraw the heart, will, and affections from God, while his gifts are abused to excess and intemperance: yet another crime is charged to this soft term, convivial festivity, that of forgetting the real miseries and afflicted states of human nature. "Woe to them at ease in Zion, that lie upon beds of ivory, and stretch themselves on their couches, that eat the lambs out of the flocks, and the calves out of the stall; that chaunt to the sound of the viol, and invent instruments of music, like David; that drink in bowls of wine, and anoint themselves with the chief oint-

ointments: but they are not grieved for the affliction of *Joseph*." Amos vi. 1, 4-7. Joseph represents the humble and afflicted part, hated for superior virtue and goodness, for patience and suffering under evil, to overcome it by good, and to rise into heavenly power, as he did in his history, that they may subdue malice, envy, and hatred, by the terrors and fears of guilt, inseparable from crimes, (whether of the lesser or greater enormity) by a constant expectation of a severe requiting in the end, before the forgiving spirit and heart of all the *Josephs*, tried by sufferings, and made perfect by them, shall discover the hidden mercies of God in the bosoms of his chosen vessels. But of all sensual affections, none petrifies the bowels, and eradicates every fibre of real tenderness, than the too great indulgence and attachment to women: seductions that make the hearts of thousands of parents mourn and bleed, are more cruel and unfeeling than covetousness, which joins field to field and house to house, till there be no place left, that the possessors may be left alone in the midst of the earth. Isaiah v. 8. This offence was, by the law of Moses, the protector and avenger of the weak and deceived sex,
punished

punished with the rod of *marriage* or a *dowry*. But the great and rich, in unison with a self-interested priesthood, corrupting the gospel for *filthy lucre* (as Paul speaks in his day of such a character) destroyed every part of the civil and political institutes, and introduced their base substitutes of poisonous drugs. Laws just, equitable, and impartial, it may be affirmed, are the school-masters and preceptors to the general manners and morals of any nation, for the outward and visible conduct of men, as members of a nation, and subjects to civil power in every form. The kingdom of Christ is *within*, and has no visible splendor, ministry, or form, having one glorious unseen, all-powerful and all-penetrating, enlightening, purifying, and uniting operation, energy, and ministration of life and righteousness, by influx, emanation, and presence in the *new, hidden, inner, and spiritual* man. The fruits of whose blessed power are as distinct and separate, and of another form, colour, excellency, and beauty from the works and acts of the old, outward, and visible man, as light from darkness, as humility from pride, meekness and forbearance from wrath and vengeance, doing good for evil and temperance,

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are divided from the abominable family described by the apostle, in Gal. v. 23. Sensuality of any kind has its companions; is never a solitary vice, but has a train, as in the sharp rebuke of Ezek. xvi. 49. This was the iniquity of thy sister *Sodom* (not literally but spiritually existing), *pride, fulness of bread, and abundance of idleness* in her, and in her daughters; neither did she *strengthen the hands of the poor*. How many of the character of *Dives* then were living, and how many *Lazaruses* might be found, if not at the gates, yet in their cells and huts of want and poverty? One of the darkeſt features of the depravity of the latter days is, that of being *lovers of pleasures* more than *lovers of God*; having the *form of godliness*, and denying the *power* thereof. 2 Tim. iii. 4, 5. Which last may be explained of a sabbath day's journey in religion, to pay the customary duty to heaven at once in the lump, to abuse the other succeeding days in dissipation, pride, luxury, and forgetfulness of God's gifts, and their own trust, as stewards for the fatherless, the widow, the poor, the sick and prisoner, deserted by former friends, and immured in cells and dungeons. She that liveth delicately
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is dead, while she is living. 1 Tim. v. 6. The angel, when speaking of Babylon, the great city of the nations, having many daughters of other populous and opulent cities in the prophetic paintings, how much she hath glorified herself, and lived deliciously; so much torment and sorrow give her, but not always give her. Rev. xviii. 7, 9. As therefore the love of pleasures has ever been considered by poets, philosophers, orators, and historians, as one chief cause of inordinate self love, degenerating into another bitter root, the love of money, to feed and nourish intemperance and excess in pleasures: so the strongest passion implanted for just, necessary, and virtuous exercise of the heart and understanding in conjugal and parental affections in the symbolic letter or picture by the properties and dispositions good and evil, was taught by the goat,*

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* Mythology appears to have been derived from the corruption of revelation, the devil being, as the learned *Spencer* speaks of him, *Simia Dei*, the ape of God, mimicking the truths of the patriarchal and mosaic religion, in the figurative language of the rites and ceremonies of the law, and perverting them to the worship of false gods, with numerous additions. Hence the great god, Pan,

for all licentious lusts and indulgences in this cup of forcery, which may be called the *strong wine*

the satyr and fauns, were given with the lower parts as goats, as symbols and emblems of lascivious and wanton dispositions. All idolatry was built and supported by sensual indulgences, and in particular by that of the free use of women. Need the *Bacchanalian* feasts and orgies be cited, or those of *Venus*, with other *cheerful divinities* of Mr. *Gibbon*? Had not the religion of our Lord tied the professors with *many little chains*, in *Montesquieu's* words, and in no point closer than in the passion between the sexes, probably neither *Bolingbroke*, *Hume*, *Voltaire*, or *Gibbon* (a *Julian* in malignity), would have written a word to weaken the belief of it, *hinc illæ lacrymæ*. Mr. *Hume* indeed assigns for his principal objection, the paucity of men *saved*, and the eternity of wrath and miseries ordained for the majority of *Adam's* posterity, men, women, and children. He might have known the contrary by Paul's fifth and eleventh chapter to the Romans, though he heard only the iron trumpets of *Calvin*, *Austin's* pupil, found in his country. The day will come, says that great man, Dr. *Thomas Burnet*, when the doctrine of eternal punishments will be counted as abominable as that of transubstantiation is at this day. My former correspondent, Dr. *Edward Young*, admits this: "Judgments are mercies in disguise." That the gospel must wear the same dark livery as the two prophets in sackcloth and in the wilderness, is most certain. That the everlasting gospel never can be preached by the letter that killeth and condemneth to death is as true; and yet almost every mouth

wine of the earthly Adam. That unlawful pleasures harden the heart, and generate a total inattention to the various miseries of human life, poets, orators, philosophers, and historians testify: that they produce covetousness and oppression, to feed the greedy mouths of voluptuaries, like the grave, *never satisfied*. The offence of the goats was, therefore, the total want of compassion, mercy, and comfort, to those wretched states, which were relieved by the kind and loving hands of the sheep. There are three portions of mankind marked for perdition. *Many* that go in the broad way; *many* that strive to pass through the straight gate, and are not able; and the *goats* fill the third lot. The first and last may be ranged under this sentence: "Woe be to you who laugh now, for ye shall mourn: woe be to you that are full, for ye shall hunger: woe unto you that are rich, for ye have received your consolation," Luke vi. 24, 25. Awful as this declaration is, there is no eternal, no endless misery denounced. But as there is only one tongue or interpretation for

will be opened to bark at the one name, *Jesus*, whether the Jews in a small lot shall proclaim it, or not.

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judgment, so there is only one place and one duration for all sinners, the many who fail of attaining salvation. They must on this ground, be equal in wickedness to the devil and his angels, as they are to suffer the same intense and perpetual torments as these perished sons of God, our elders, must endure. *Austin* says, "The faith of Catholics believes the first place to be the kingdom of heaven; the second place to be hell, where every apostate and infidel will be punished everlastingly:" a third place we shall not find in the holy scriptures. The church had not yet found out the *limbus patrum*, a place for good men to go before Christ; which they make a region in the upper part of hell: and had not yet invented a *limbo infantum* too, that die unbaptized. *Austin* had sent the last to hell-torments, in the close of the fourth century, and the beginning of the fifth. What imaginary edifices, says the excellent author of a short History of Popery, printed in 1750, have these builders, with untempered mortar, erected upon the dark and bottomless! * The goats and the many must go into the

* Purgatory was invented about the year 250; introduced in 511; not fully affirmed till about 1140; nor

the everlasting fire ; and if this fire be not that universal pouring out of the *holy spirit*, the testimonies of the law, the prophets, and of the gospel and its prophets may be expunged from Adam and Abraham, even to Jesus Christ, said to be the ransom for all men, friends and enemies. The last must be subdued to his feet. The Jews, the greatest visible enemies, must be saved, as the prophets Ezekiel and Paul declare. Ezek. xxxvi. 21-33—Rom. ii. 25-33. The *second* death follows the second resurrection, when death and hell will be thrown into

made an article of faith till the Council of *Florence*, in 1438-9. Indulgences began when people had trembled for some time at the torments of purgatory. And well they might tremble. The fraudulent trade of selling masses and pardons was set up upon it, which became so excessive, that if the scandals of the clergy on the one hand, and the statute of *mortmain* on the other, had not checked it, the clergy in time would have been possessed of all the land. It is at this day the most lucrative branch of trade, and the great and rich are their best customers.

Cardinal *Fisher*, bishop of *Rochester*, and *Albertus Magnus*, archbishop of *Ratisbon*, will have *angels* to be the *ministers* of purgatory : on the other hand, Sir *Thomas More* makes the devils the ministers of it. This office may well suit the deep-rooted malignity of these most depraved spirits.

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the lake of fire, the great purification for all sinners who partake not of the first resurrection, which the apostle informs us, all believers must partake of by that free gift of eternal life, and by the testimony of that apostle, who had more abundant revelations in the mysteries of the gospel, that is, in the councils of God, than any other apostle. We trust in the *Living God*, the *Saviour of all men*, but *especially of believers*. 1 Tim. iv. 10. and again in Heb. ix. 27, 28. As it is appointed unto men *once* to die (not twice) and after death the judgment; so Christ, in the end of the ages, was manifested to the taking away of sin, by the sacrifice of himself, and being once offered to put away the sins of many, and unto them that look for him, shall he appear the second time, without sin, unto salvation. *Without sin* has the sense of the peace-offering, the propitiation or mercy-seat, for the *sins* of the *whole world*. The judgment is the fire of the apostle, which shall try every man's work, and which will consume the *old Adam*, or the man of *sinful flesh*, by the prophet's spirit of judgment, even the *spirit of burning*. 1 Cor. iii. 10—Isaiah iv. 4, 5, 6. This will be the day of consuming
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all flesh, root and branch, that the *new man*, in the *image* of the *second* may appear by the sovereign grace of God in Jesus, the *first-born* and *prince* of the whole assembly of his brethren. Rev. xiv. 1, 2, who will judge and execute righteous judgment in the destruction of *flesh* and all its evil works, never more to appear. The truth of the one name and great office of Jesus has been so long lost under the reign, tyranny, and persecution of the *second beast*, that the sound of the *everlasting gospel*, if announced a second time from heaven by angels, as at first, would be suspected for *Satan* and his host changed into *angels of light*. How can believers look for their Redeemer and Ransomer with joy and earnest expectation, under the darkness and clouds of the *killing letter*, which has put the same veil on the minds and understandings in the reading of the gospel, the *new covenant*, which the apostle tells us, at this day, in reading of Moses, is on their heart, which veil is done away in Christ. 2 Cor. iii. 13-16. If to be an able minister of the New Testament requires more than the knowledge of the *letter*, as he asserts, where is the gospel preached at this day? Ye shall be hated of all men, natural men, for my

my name ; that is, Jesus. The *Philadelphian* church, with her *little* strength, never denied his name, for which fidelity she is honoured, and promised to be kept from the hour of trial which is coming upon the whole world, to try them that dwell on the earth. Rev. iii. 9, 10, 11. Her testimony is slowly rising, through much opposition and reproach ; but it must finally prevail. Behold I come quickly, seems to intimate, that his second advent is near, as according to the Lord's words, the gospel of the kingdom shall be published in all the world, for a testimony to all nations, then the end shall come. Matt. xxiv. 14. Has this gospel, even in the literal sense, been so published ? Few can admit it, except in *spirit*, as an *earnest*, according to the apostle. Rom. x. 18. No gospel has been preached in fulness of the promise made, even to Abraham, from the fifth century to this day, by any clear evidence. To draw to a conclusion, the following truths must be established on scriptural authority, not on the doctrines of men, nor of churches or their creeds. 1. The *holy spirit* in the same blessed fire of eternal life, and in union with the same most precious blood, which cleanseth from all unrighteous-

ness of flesh and spirit, must be poured out on all flesh, Jews and Gentiles, shut up for a time in unbelief, that God might have mercy upon all. Without this conclusion, *Peter*, *Joel*, and *Paul*, would testify a falsehood. Acts ii. 17-22—Joel ii. 28—Rom. xi. 16, 32-36. The apostle, speaking of Jesus Christ, says, whom the heaven must receive until the times of the *restitution of all things*, which God hath spoken by the mouth of all his prophets, from the beginning. He then introduces the covenant with Abraham, for the confirmation, saying, “In *thy seed* shall all the kindreds of the earth be *blest*.” Acts iii. 21, 25—Gen. xii. 3. Can such a mutilated and partial blessing be called the restitution of all things, when a great majority of all nations are worse than perished, consigned to eternal miseries? even the branches of his own loins, *Ismael* and the children of *Keturah*, as well as *Esau*, a part of his house by *Isaac*, must partake of the wretched lot. Had Solomon built only the porch of his temple, and called it a perfect and magnificent palace for the Lord God, what would have been thought of his wisdom? Are believers who build on the truth of the prophets of both dispensations to expect, that
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in the fulness of times God will reconcile or *re-head* all things in Christ, both things in the heaven, and things on the earth. Ephes. i. 10—Col. i. 20. Then may the *bandful* of the first-fruits be accounted the whole harvest of grain, and the *gleanings* of the vintage be put for the vats overflowing with wine. The last part of the dreadful sentence is, “These shall go away into everlasting punishment; but the righteous into everlasting life.” Matt. xxv. 46. As this denunciation meets us twice in John v. 29—Dan. xii. 2. “Marvel not at this, for the hour is coming, in which all that are in the graves (tombs) shall hear his voice, and shall come forth: they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation or judgment.” The gospel of this bosom-disciple, it is confessed, contains peculiar truths and circumstances, not even mentioned by others, as well as the revelation given to him, as the last survivor of the twelve disciples, has more mysteries or councils of God than all the writings of the New Testament. It gives forth more explanations of the true and spiritual sense of the *legal* types, rites, and ceremonies, than all the epistles of *Paul*, which

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embrace many, especially that to the *Hebrews*. Our Lord compares not the resurrection of life to that of condemnation, nor does he add eternal to it. This passage, taken according to the *letter*, must involve all mankind. Solomon, in his comprehensive and beautiful prayer at the dedication of his temple, says, "No man liveth, and sinneth not." The apostle *James* speaks more: "In many things we offend all." *John* affirms the same humbling truth: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us. 1 Epist. i. 8, 10—James iii. 2—1 Kings viii. 46. Every liturgy, wherever such is used, confesses sins of omission and commission. What say Moses, the prophets, and particularly Daniel in his prayer and confession? "We have sinned and done wickedly: to us belongeth confusion of face, to our kings, our princes, and our fathers, yea, all Israel have sinned against thee, and transgressed thy law." Dan. ix. 7—12. What must then be the dreadful state of Abraham, Isaac, and Jacob's seed and family? They have sinned and done wickedly from their first origin to the destruction of their

their temple, city, and their expulsion from their land. They represent, probably, the whole portrait of human nature under the sad effects of the first transgression, which brought Adam's coat of skins, flesh, and its evil works, the sentence of toil, labour, sorrow, diseases, and death, the *end* of judgment. So speak the words of the Lord God, and no one is bound to believe eternal existence in miseries, whatever councils and synods may have decreed in their ignorance and confidence of adding wormwood to judgment. There is no assurance of absolute life and immortality, but in the *Father*, and that Son tried and made perfect through sufferings, to whom the *Father* hath given to have *life* in himself, even as he has. John v. 26, 27. Hence he can say, "I live, ye shall live also. In that day ye shall know that I am *in my Father*, and my Father *in me*, and I *in you*." John xii. 10, 11, 19, 20. If by the apostle's teaching, the spirit that giveth life to the letter that killeth,* cannot

* *Baker*, in his *Reflections on Learning*, blames the school-divines for assuming proud titles, such as *profound*, *subtle*, *irrefragable*, and *seraphic* and angelical, p. 273. The Jews had their *cohamim*, geonim, amoraim, rab,

cannot reconcile the resurrection to life, and that to judgment, the whole body of mankind

rabbi, and rabban, cited by Ursinus, Reckenberger and Reland, in my Dialogue to the Jews, p. 26. Did not the Christian church after *Constantine*, adopt the names of patriarchs and archbishops, paving the way for the *second beast*, the *lamb-dragon*, in the Pope, the universal bishop, soon succeeding, by Justinian and Phocas, emperors? The apostles never called themselves priests, but taught believers to look on themselves as a holy priesthood, in their own temples or bodies; to offer up *spiritual* sacrifices, not *carnal*, as before, acceptable to God through *Jesus Christ*. 1 Peter ii. 5. to expect the white raiment, their spiritual meat and drink, the fire, incense, and lamps within their new man, building, not built; regenerating, but not perfected in its growth and stature. That all things outward under the legal priesthood were now *inward*, in the kingdom of Jesus; which the master tells us, is not of this world, nor cometh with observation, visible splendor, and pomp, but within you: that they were all called to be *candidates* for a crown and a kingdom, renouncing the pride of life, the lusts of the flesh, and lusts of the eyes, which a pious Bishop calls the world's *trinity*; that they must expect to be hated and despised, as their divine Master was, and to be killed for his sake; for which they should receive a crown and a kingdom for their faith, love, and patience among the kings promised to *Abraham* and *Sarah*: in the *world* ye shall have *tribulation*; but be of good cheer, says the Lord, I have overcome the world; hold fast that thou hast, that no one take thy crown, called
a crown

kind must have life and immortality brought to light in Jesus, and existing *only* in him, at
to

a crown of *life*, a crown of *glory*, a crown of *pure gold*, such as sat on the heads of the 120 at *Pentecost*, as the living fire of eternity, or, in other words, the *true unſion* for kings, priests, and first-fruits prepared for the great harvest of the nations. Thus Moses was prepared by the pre-determined council of God to deliver the Israelites out of Egypt: he was one in this typical redemption, which ended in the *death* of each Israelite. This is the judgment, curse, and wrath of God on Adam, and through him upon all men. Rom. v. 13-21—1 Cor. xv. 20-29. The Israelites wanted, and want to this day, a prophet *like* unto *Moses* for the great redemption from *death*, to be destroyed universally and for ever, for Jews and Gentiles, before this prophet, (whom the Lord God raised up of the seed of *Abraham* according to the *flesh*, but the *seed* or *Son* of *Jehovah*, according to the *spirit*) Deut. xviii. 15—Acts iii. 22, shall deliver up the kingdom to the *Father*, that God may be all in all. 1 Cor. xv. 25-29—Psalm ii. 6-10—xlv. 5-9—cx. 1-7. Shall then the *second death*, one enemy to the name of *Jesus* at least, remain unsubdued? Shall the greater enemy triumph, when the first death is destroyed? Surely this is a palpable contradiction. In that wonderful chapter of *Isaiah* we are told in that clear and astonishing prediction of the *sufferings* of our Lord, “When thou shalt make his soul, (*naphso*) a *sinner*, he shall see his seed, he shall prolong his days, and the pleasure of *Jehovah* shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied

to us, and must pass the curse of such a privilege in an immortality of miseries. What a Sa-

nished or filled. By his knowledge shall my righteous servant justify *many* (or for many), for he shall bear, as a burden, their iniquities; because he hath poured out his soul unto death, and deaths, as v. 9. and he was numbered with the *transgressors*, and he bare away the *sin* of *many*; and he made intercession, or came between the transgressors, as the *Mediator*, in the two great sinners, who denied subjection to their Creator. To bear, *sahal*, signifies to carry a burden; and to bear, *nasa*, is to take it away. They both allude to the *scape-goat*, loaded with the sins, transgressions, and iniquities of all Israel, confessed over his head, and bearing them away, with bruising, beating, plucking off the hair, and other outrages of their own invention, corresponding however with their national opinion of a suffering character in the true *scape-goat*, (Jesus in the flesh of sin) into the wilderness, a land not inhabited, to be seen no more. Lev. xvi. 8, 9, 10. Some mean imitation this people, *smitten* with *blindness* and *madness*, in the words of Moses, in Deut. xxviii. 28. carry on in the white cocks and hens on this day of atonement, of which an account has been given in an answer to Dr. Priestley, in the Seventh Letter on the Atonement, in my Volume of Letters, p. 118-122. The prophets look to the types and rites of the law, in the *temple*, continued through the seven sabbatic years to the jubilé. The prophet concludes the chapter with two great truths, two transgressors, full of the mercies of *Jehovah*. He bare the *sin* of *many*, and made intercession for the

a Saviour, Mediator, Lamb, and Dove, present themselves to our horror, instead of consolation; to our torment, instead of salvation! We are told, that Christ is the *light* of the world: in him was the *life*, and the *life* was the *light* of men. He was the life and light of the first man after his sin, and he will be both to the last man. This was the true light, that lighteth every man that cometh into the world. He came to his own, and his own received him not. John i. 4, 9, 10. Here are two universal truths declared, that he is the light of men, and of every man that cometh into the

transgressors. Isaiah liii. 12. The two malefactors crucified with *Jesus* may be judged the representatives of these transgressors, pointing to him who lost heaven, and to him who was banished from *Paradise*, for *pride* both, and disobedience, the consequence of that self exaltation. Every part of our Lord's life was pre-ordained, and every event carries dignity and importance suitable to such a personage. These thieves and malefactors were appointed to suffer with the *sin-offering* of the whole world, that the right and left hand of the *one Mediator, Advocate, and Intercessor*, might be extended to both malefactors, *eminently* called *transgressors*, as the heads and beginners of sin and rebellion. Philosophers will *mock* this greatness of mercy, and priests and preachers every where cast their stone at it.

world.

world. The universality in these expressions cannot be contracted to a partial communication; therefore in the parable of the *sower*, the Lord (who knows his own power, work, and goodness best) says, "He that soweth the good seed is the Son of the MAN; but the tares are the children of the wicked one." The enemy that sowed them is the *devil*; the harvest is the *end* of the world or age; and the *reapers* are the *angels*. As, therefore, the tares are gathered and burnt in the fire; so shall it be in the end of this world or age. The word *end* expresses the beginning and conclusion meeting together, and refers to the *elect*, as the *first-fruits*, and the harvest of the nations. See Joel iii. 11—Rev. xiv. 1, 2, 15. When the Son of the Man shall send forth his *angels*, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous or the *elect*, the Israel of God, shine forth as the *sun* in the kingdom of *their Father*. He that hath ears to hear, let him hear. The last words call

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for what *Selah*,* used seventy and four times in the Old Testament imports, namely, meditation and prayer in the spirit of love, humility, and good will to all men, in which Jesus can only be found, and his mysteries unveiled in that only name. What precedes *Selah*, imports the salvation of the son of *Ham*, *Misrajim*, whose double servitude is finished, and princes come out of this restored and redeemed nation, and *Æthiopia*,† *Cush* (darkness, hard-

* On this *Selah*, my Comment on Psalm lxxiii. 7. p. 113, has brought what has been said by many writers. Ainsworth seems to express the best sense, the lifting up both of the *mind* and *voice*; an *asseveration* of what shall be, and admiration of its sublimity and glory. *Aben Esra* thinks a general conclamation, as *Amen*, signifying, *it will be*.

† *Cush* was *Ham's* eldest Son, who begot *Nimrod*, *rebel*, who built *Babel*, the city of confusion, where idolatry seems to have appeared first. Their return is celebrated as the wonderful grace of God to such prior enemies, whom the prophets describe as the oppressors of his people, both in Egypt and Babylon. *Saul*, son of *Kish*, renews the figure under the law, who pursued *David* with unceasing hatred, yet *David* mourned for his death in strains of pathetic and tender sorrow, for his lost glory. He could have killed this enemy, but left it to another hand. *Saul*, of the tribe of Benjamin, who breathed out

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hardness and compaction of *matter*, his former prison) shall stretch out his hands hastily unto God. Then follows, after conversion and humiliation, ever preceding mercy to the great branches of this evil root in Ham (wrath or heat); then the call for universal joy, expressed by the voice and singing. Sing unto God, *Elohim*, O ye kingdoms of the earth: shout unto the Lord, *Adonai*, SELAH. ver. 34. It would fill a volume to produce all the passages of sacred writ, where the nations, even *those* which had been destroyed by the sword of temporal vengeance and destruction, are called upon to return, and rejoice with the *house* of *Jacob*, the *seed* of *Israel*. Let the reader look to *Isaiah* xxvii. 6, and to the glorious prediction of *Balaam* (a true prophet, though the *hireling* of *Balak*), in *Numb.* xxiv. 5-10, 17-23. In my *Comment* on *Psalms* lxviii. this verse, so replete with the

threatenings against the disciples of *the true David*, was subdued by the love and light of *Jesus*: he was born or thrust out of *due time*, by especial grace. He knew his character, and why he should call himself the *chief* of *sinners*, that in me first *Jesus Christ* might shew forth all long-suffering, for an example of those that should believe in him to eternal life. 1 *Tim.* i. 12-17—1 *Cor.* xv. 8.
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blessings of mercy in Jesus Christ, is more largely explained, p. 263-266, in the awful sentence pronounced, not a word of perpetuity of weeping and wailing is mentioned, more than when the Lord says, "Woe be unto you that laugh now, for ye shall *mourn* and *weep*; woe be unto you that are full, for ye shall *hunger*; woe be to you that are rich, for ye have received your consolation. Luke vi. 24, 25. But wherever woe, judgment, wrath, or visitations are mentioned, the teachers add their own eternity, as they have to the four passages in the apostle, where damnation or a judgment is mentioned, in Rom. iii. 8—xiii. 2—1 Cor. ii. 29—1 Tim. v. 12. In this last passage the apostle gives some lessons to the widows supposed under damnation, which must be quite useless and insulting in their lost condition. It may be seen by a consistent and connected view of the law and the gospel, that the *holy spirit* must, at a day appointed, be poured out on all flesh: this *one* baptism must cleanse from all unrighteousness every sinner and transgressor. The earth must be full of the knowledge of JEHOVAH, as the waters cover the sea, and of the *glory* of the Lord. Isaiah xi. 9—Heb. ii. 14. Must this most

gracious promise never take place, because it has not as yet done so? "Have I spoken," saith the Lord, "and shall I not do it? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?" Isaiah l. 1, and lix. 1. 2dly. It will follow, that by denying the future return of the elder sons of God, the great mass of all nations can be said to be born only for miseries eternal; since the same place, the same means, and the same duration are assigned to the *many*, who never strive to enter or take the kingdom by violence, earnest zeal, prayer, and self-denial; to the *many* who do strive, yet are not able; and to the goats, whatever they signify, by that parabolical language: so that *few only* can be saved. 3dly. It appears by revelation, the *Cæsar*, that like Paul must be appealed to, the one Lord and King of Israel is denied, and it may be, blasphemed or evil spoken of, by having his *one name*, proclaimed at his birth, changed into that of *Apollyon* and *Abaddon*, in his *second advent*, to take possession of the *ends* of the *earth*, and to be the great judge and king of all the nations promised to him, for the reward of his suffering obedience unto death. The judgment of our Saviour must conclude in fulfil-

fulfilling two branches of his own legislation; the first is, that of giving to every one the order or station mentioned by the apostle, and our Lord, in the degrees of *great* and *least* in his kingdom, and by *many mansions* in his Father's house. 1 Cor. xv. 23, 24—Matt. v. 19—John xiv. 2, 3. In the mansions Christ alludes to the six separations of the temple, the *figure of that above*; the *holy of holies*, or the *throne of the King*, the *holy place* of seven lamps, the priest's court as representatives of the *first-born*, that of the Israelites, that of the woman, and the last and greatest, the court of the gentiles. There is no place or time to explain the design of these divisions. The second part of judgment is, to administer the stripes, *few or many*, not for destruction, but correction, and a means preparatory to acceptance and final mercy. Luke xii. 47, 48—Psalm lxxxix. 30—33. When the apostle speaks of this judgment, he says, “To those who are contentious, and obey not the truth, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and of the Greek. Rom. ii. 8, 9. Not a word is spoken of endless miseries: nor does he intimate such illimitable wrath in that passage,

sage, "He that doeth wrong, shall receive for the wrong he hath done; for there is no respect of persons." Col. iii. 25. In speaking also of the *fire*, which shall try every man's work; he may suffer loss, but not everlasting torments. The word for *loss* expresses a *mult*, or fine, inflicted by legal justice for a crime. The evangelist too, on a subject more awful, uses a term of a temperate meaning, blessed and holy is he that hath part in the first resurrection, over such the *second death* hath *no power*. He that overcometh shall not be hurt by the *second death*. 1 Cor. iii. 13—Rev. ii. 21—8. Can it be supposed, that such a reserve and moderate rise of language would here appear in the most awful and tremendous descriptions of the second death, had the apostles entertained a conception of ever-enduring torments? Such a conception would have contradicted the words of the blessed Saviour, and their own testimonies, in more than twelve passages. The deists might have thrown their darts at such deluding witnesses; and writers, more malignant, if possible, than *Gibbon* and *Paine*, might boast their triumph over falsehood and contradiction. The Lord commands, "Prepare ye the way, take up the stumbling block

blocks out of the way of my people; for I will not always contend, nor will I be always *wroth*; for the *spirit* would fail before me, and the souls I have created. Prepare ye the way of JEHOVAH, make straight in the *desert* a highway for OUR GOD. Prepare the way of the *people*, cast up, cast up the highway, gather out the stones, lift up a standard for the *peoples*. *Ha-gnamim*. Isaiah xl. 3—lvii. 14, 16—lxii. 10. Must the words of the *great King*, and the *great God* above all Gods, be denied by the doctrines and traditions of men, muffled up in the dark mantle of a *presumed orthodoxy*, always its own judge, and its own avenger? Must the gospel never find a time, place, or messenger to proclaim it, as our Lord says, that it shall be, and apparently by the context, near the end of its blessed consummation? Mark xiii. 10—Matt. xxiv. 14—1 Tim. ii. 4, 5, 6—Rev. xiv. 1, 2. The voices of a few fishermen and tent-makers, or men as mean in the eyes of the world, and of the great, rich, and wise among them, who lead and mislead the public mind, will scarce be heard at *this age of reason*, which fills at this hour the greatest part of the world with idols, will reject the truths, so long lost, on
two

two grounds, least divine mercy should make them too much indebted, where they wish even God to be their debtor, and not their creditor; and least the *Trinity* of the world, the *pride* of *life*, the *lusts* of the *flesh*, and the *lusts* of the *eyes*, in a pious Bishop's language (generally interpreted of splendour and pomp, of sensual and carnal indulgences, and of covetousness, should leave them in the state of the *Laodicean church*, blind, naked, poor, wretched, and miserable. Rev. iii. 17, 18; and were it not for the great and unmerited compassions of God in Christ, they must ever remain so. And these shall go into everlasting punishment, and the righteous into everlasting life. Matt. xxv. 46. This passage speaks the same sense as the *resurrection* of *life*, and the *resurrection* of condemnation or *judgment*. John v. 29, in Dan. xii. 2. Many of them that sleep in the dust of the earth shall awake, some to everlasting * life, and some to *shame*, to everlasting

* The word expressing *everlasting* cannot signify more than the substantive *age*, *gnolam*. This last is admitted to import a limited time, apparently concealed as to the exact duration, in many passages, and clearly declared in others. Gen. xvii. 8—xlix. 26—Numb. x. 8—Exod. xxi. 6. Even

lasting contempt? Would this prophet have used terms of shame and contempt, to express the

6. Even *Dodderidge*, in his *Family Expositor*, speaking of the *ages of ages* in *Rev. xx. 10.* allows, that the words do not signify a proper eternity, yet he cannot but think that the miseries of the damned will be endless. What concern have Doctors for mankind in general; who must elect themselves, and suppose that special privilege to be *hereditary* in their families, or they could not eat, drink, and sleep, but in fear and trembling? The word for punishment means *castigation*, in many Greek Lexicons. *Petit Pierre* proves it to signify *pruning*, or cutting away superfluous branches, in his excellent book, which drove the author from his country. No man in Switzerland, Scotland, or in any state, where *Austin's* divinity, passing from *Papery* into most of the reformed churches, is established, can question the supremacy and infallibility of the *Second Beast*, the *Lamb-dragon*, with myriads of false tongues protecting him, and millions of deluded people ready to fight and shed the blood of his opponents. *Rev. xiii. 11—18.* Let Bishop *Newton* on this chapter be read, in his second book of the Prophecies. He confined this beast to Papal tyranny alone, while the *old dragon* is as terrible at *Constantinople*, to such who dare to oppose the *Mahometan* imposture; and it would be the same in *China*, or any other Pagan country, as at *Rome* itself. The principal objection to a *limited* sense in the punishment, and an *eternal* one to *life*, is, why should not punishment be equal to the reward? First, because eternity to the one contradicts more than one hundred

the miseries and torments of an endless burning, in this important place of a resurrection, where

declarations in the law, the prophets, and the gospel, with its prophets, the apostles and evangelists, while in the other case it confirms as many. Let Moses answer for his illustrious testimonies in Exod. xxxiv. 5, 6, 7. Deut. xxiii. 7, 8. The prophet was not of uncircumcised lips, nor of a stammering tongue. He spoke clearly, for he was no Jesuit, nor covered the nakedness of priests or people; just the reverse. Let the prophets attest for themselves. Isaiah lvii. 16. Lam. iii. 31. Micah vii. 18. He will not retain his anger for ever, because he *delighteth in mercy*, Psalm ciii. 9. Daniel expresses the last state by shame, everlasting contempt, not by endless miseries; and David says, his enemies I will *clothe with shame*, which will be, but upon himself shall his crown flourish, Psalm cxxxii. 18. and Psalm xxxv. 26. The word for contempt, *deraan*, signifies whatever offends the *sight*, *smell*, or *taste*, and, by the evangelical prophet, it finishes his glorious testimony, the destruction of the *flesh* of *sin*. This great evangelist concludes not his gospel with everlasting torments, for he had before declared, that *all flesh* should come and worship me, saith JEHOVAH, v. 23. But this blessed time will be, when they are made in the apostle's word, *flesh* of *his flesh*, and *bone* of *his bone*, of the Lord's immortal, incorruptible spiritual substance, represented by *fine white linen*, and *white clouds*, in Rev. vii. 9. 14—21. What a spectacle do the carcases of the delicate women make in Isaiah, ch. iii? Such an offensive sight, a stench, would
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where the alternative of happiness or woes
were to be described, by way of premoni-
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all make, were the carcases of sinners (in Adam *all sinners*), put to putrefy and breed worms on the ground; and not under it. The late learned and elegant scholar Bishop Lowth has put as dark sackcloth on this prophet, as any philologist or commentator whatever. The place of *Gehennah*, or Valley of *Hinnon*, is here brought to view, where the rebellious Israelites, at their idolatrous worship of *Moloch*, the King and God of the Ammonites, burnt their children to this horrid beast. Their miseries, dreadful as they were, lasted but a few minutes. But what a God have the servants of the *second beast*, given to worship as the *Father* of that *Son*, the image and fulness of his glory, of moral and natural perfections, he inherits by filiation and derivation? *Jesus* on the cross, amidst every suffering of indignity and cruelty, praying for the forgiveness of the enemies inflicting them; and the same *Jesus* in heaven, no more capable of suffering than his blessed Father; preparing interminable torments for his enemies. What a contrast! What a contradiction is exhibited! What a sad conclusion of the Gospel! What a dismal sequel to the *marriage* of the *lamb*! Rev. xix. 7. 9. That this is the same as the feast of fat things made in the Lord's mountain, when the veil or covering, the flesh of sin and death, shall be taken away, and the *new garment* of praise, and *clothing* of glory shall be put on; when corruption and *mortality* shall be swallowed up of incorruption and immortality, and death itself shall be destroyed for ever. Isaiah xxv. 6, 7, 8. 1 Cor. xv. 48, 49.

tion and caution? Or could we suppose that the apostle could have found no words of more

The last verse of *Isaiah* alludes to *Gehennah*, the valley, where all the impurities of the city, and the parts of the sin, and trespass-offerings in the temple, not to be burnt, were carried, and a fire to purge the air from the putrid exhalations was kept continually; where worms were ever generated from the corrupt state of such a mixture of filth and refuse; it represents the last destruction of all that is to be consumed in the final judgment. But how worms feeding on the carcases of men above ground, more than feeding on them in their graves, can be the worm of evil conscience never dying; or the fire never quenched day or night, but slowly consuming the flesh and bones of these insensible dumb carcases, should be transferred to import men alive in bodies, sustaining everlasting torments in hell, must be left to those who, having saved themselves in their own partial opinion, feel no concern, no compassion for parents, children, or any dear relations in that horrible state. The Jews, *Leusden* tells us, when they have read this last verse, least they should go away sorrowful, repeat the two preceding, which doubtless proclaims and attests the full salvation of all men, and the completion of that promise and grace made to *Abraham*, *Isaac*, and *Jacob*, and repeated in many parts of all their prophets. Secondly, It may be noted, that this valley of *dead bodies*, and of the *ashes*, shall be *holy* unto *JEHOVAH*; it shall not be plucked up, nor thrown down, any more for ever. *Jer. xxxi. 40.*

The Socinians, with Dr. Priestley, a semi-Socinian, in

more awful sound and sense, than what he uses in the case of retribution and retaliation by

a late sermon, adopt *annihilation* as the everlasting perdition and destruction of the wicked. This is transcendently merciful in comparison with the other, yet it annihilates almost every testimony to that one blessed name, JESUS: it deprives him of the *reward* of his sufferings, and of the joy set before him, that he should destroy the works of the devil, *sin* and *death*; that he should rehead all things in heaven and earth, and under the earth: that he should give himself a *ransom* for *all men*, and be the mercy-seat for the sins of the whole world: that he should inherit all nations, and be salvation and righteousness to the ends of the earth. The words of the Lord must stand, *many* are called, but *few* are chosen; *few* find the way of life. What then must be the lot of the *many*, if this be admitted? Is this destroying death and hell, a giving to both more wretched prisoners than he saves and redeems? These dreadful consequences must follow; is this Saviour clothed with all power, unable or unwilling to save? Can he not subdue all his enemies by the same weapons of *light*, his right hand and holy arm, as he subdued that dragon *Saul*? Are not the Jews wicked, and unbelievers, and have they not been in this sad state for more than seventeen hundred years? Are not the Gentiles in the great body of nations shut up in the same state, and under natural corruptions, fed, nourished, and inflamed, by every mode of superstition and idolatry? Does the apostle, no graduate perhaps,
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by the future judgment of the Lord? He that doeth wrong, shall receive for the wrong; and there is no respect of persons. Col. iii. 25. 1 Pet. i. 17. Had he no words suited to the horrors of eternal punishments at the last day, to which he refers, than the

under his master *Gamaliel*, know for what end is this hard, hard knot of the divine dispensation permitted? Did Paul know, and has he declared, in Rom. xi. 32? Is the mercy he speaks of to conclude in annihilation or torments beyond description? Are the first fruits the harvest, or the whole lump and branches? Are the *first-born* to be the Apollyons and Abaddons, and these *heirs* and *coheirs*, with their ever blessed *Prince*, to adjudge fathers, mothers, sons and daughters, to endless woes? or to be as the glorious congregation of JOSEPHS, enabled to preserve, to terrify guilty restless consciences, to keep them in fear and trembling before they open their hearts, forgive their afflicting wicked brethren and enemies, bid them forget their envy and malice, sit down and partake their banquet, and receive changes of rayment, as the trembling, broken-hearted son, in hunger and nakedness, expecting no such reception, received from his father's hand and his kifs? All these dreadful and more awful consequences must take place, if *Jesus*, the *Lord of Glory*, be either unwilling or incapable of fulfilling all that the law, and the old prophets, *himself* and his disciples, the apostles, the new prophets have spoken of their Lord.

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vengeance of evil for evil, like the measure of the law, *eye for eye, stripe for stripe*, as the bound of *retributive* justice at the great day? Could not he, who made Felix tremble on his tribunal, when he reasoned on righteousness, temperance, and of judgment to come; could this eloquent speaker adopt no more terrifying and impressive language, than used as above in his Epistles? Acts xxiv. 25. Could not this mouth have enriched future miseries with all the terrors of *imagery*, as much as *Austin* has done in his *City of God*, and *Baxter* in his *Saints Everlasting Rest*? where imagination is on the rack for modes and extensions of miseries, to offer violence to the attributes of the divine justice, and more indignity to divine mercy. To relieve the horrors of such woes the priests invented *purgatory*, built chiefly on the apostle's words, the *fire* shall try every man's work, &c. A most profitable branch of trade it has proved, both as a monopoly for emolument and power. This clothed the priests with a second power, not equal indeed to *absolution* or confession, for that was the assumption of the attributes of God, both of his justice and mercy; it turned away the eyes and hearts of sinners from the

one blood of Jesus, and of the ransom and redemption by faith in it, to creep at the feet of men, sinners like themselves, to receive pardon from them, which they want equally themselves, and can have it from no other fountain. Every papal priest is a *Pope* in miniature; when once commissioned, and invested with holy robes, the attributes of God and of the great Redeemer are put into his hands. *Jesus* cannot save any man by his own faith in his Lord, but he must receive all the blessings attached to his own name through a proxy and substitute. This circumstance alone makes as many mediators as priests, when every believer, by his own faith, is a *spiritual* priest, though he wears no habit of black or white; and he can offer up all the proper sacrifices of praise, thanksgiving, of love and kindness, of alms, and other offices of brotherly love, acceptable to God through, and in Jesus Christ. 1 Pet. ii. 5. Let a lesson be drawn from the scourge against the goats, which is plainly the want of mercy to the different states of human misery, in contrast to the opposite character of the sheep; for these having heard the voice of their shepherd, partook of the baptism of the

eternal

eternal spirit, in which the great shepherd was offered up pure and holy, in the apostle's words. Heb. ix. 11-16. The other were swallowed up in a life of pleasure, and every refinement of luxury that riches can provide, and art invent. The *daily cross* to such was not only a *stumbling block*, as it was to the Jews, but *foolishness*, as to the *Greeks*, the polished, learned, and wise philosophers and Pagan priests, with their temples of *Bacchus*, *Venus*, and other chearful divinities; the open prostitutions and coarse sensualities of which can be only conceived by a *Popish carnival*;* besides those

* The apostle most probably refers to the *Eleusinian Mysteries*, which travelled from Egypt to Greece, and which were *most sacred*, because *most secret*, as they ought to be. The courts of the temple had no secret, though Bolingbroke speaks of sacerdotal letters and hieroglyphical figures; yet every man and woman might see all the functions of the ministry. On the sabbatic year they had the moral and ritual branches read to all; and they had leisure from all labour in the field and vineyard to attend the schools of the prophets, the interpreters of the spiritual sense of their types. Of these schools notice has already been taken. It will not be easy to parallel this openness and publicity of a *national worship*. What was open among the Pagans, was vile indeed, as in *Baal Peor*, *Moloch*, and other gods, with goddesses; while, what was kept con-

those things which were done in *secret*, and which the apostle says, "It is a shame even to speak of them." Ephes. v. 12. The judgment against the goats falls under the apostle's words: "Judgment without mercy shall be to him who has not shewn mercy, and mercy rejoiceth against judgment." James ii. 13. The apostle says not eternal judgment, but infers the full measure of *many stripes*, and by mercy rejoicing against judgment, a more tem-

cealed was still more abominable. Let the learned read *Plutarch* on *Isis* and *Osiris*, and the human sacrifices of children to *Saturn* by the Carthaginians, in his *Tract de Superstitione*, with what *Cato* says, in *Livy*, to the people when the senate had decided the question of the sacred rites of *Bacchus*, "Never hath so great an evil been in the republic before. Whatever wickedness can be committed by lust, by fraud, or other flagitiousness, know ye to take its birth from this one festival." Even *Apollonius* condemns with severity the bacchanalian rites of the Athenians: "You are more effeminate than the women of *Xerxes*; old men and young wear those habits which the *Persian* children use to wear." *Symbol. Ægyptior. Sapientia a Caussino*. p. 301. It would be to dig in the mine of *Suares's* filthy *Casultry de Matrimoniiis*, to instruct confessors in questions to the females, to bring forth even the public rites of Paganism in ancient time, and even at this day.

perate

perate correction. Did not this disciple, favoured with the glorious view of his Lord's transfiguration, know what his master had declared of the measure of his rod and scourge in his preaching? Why do not the great and rich read, judge, and inform themselves? What rendered *Dives* neglectful of *Lazarus*, but the same voluptuous life, pursued by wealth and grandeur, renounced indeed at baptism by proxies, and mostly followed through riper years to the last stage of old age? The same cause will ever produce similar effects. The Jews were commanded to write on the doorposts, and on their gates, the first great commandment of loving the Lord their God, and serving him with all their heart, and all their soul. Deut. xi. 13, 18, 19, 20. They wanted no more monitors and remembrancers than Christians do now. To this necessity of memorials the apostle seems to allude in his charge to Timothy, a bishop or elder, one character, and very much to be honoured, when performed with diligence and ability. "Preach the word in season, and out of season; rebuke and exhort: every believer is a priest, by Peter, Paul, and John. Moses calls the Jews a kingdom of priests, and a holy or separated nation,

nation, even when he had instituted a priesthood under a character of the *first-born*, for a council of the most abundant mercy to all mankind. Every head of a believer's family has the office of a spiritual priest. The apostle speaks to the church in the house of *Philemon*, and in the house of *Nymphas*, *Philem. ii.*—*1. Cor. xvi. 19*—*Col. iv. 15*. A greater and wiser person than Solomon, Daniel, and Paul, has informed us, that where two or three are gathered together in *my name*, I am in the *midst* of them. *Matt. xviii. 19, 20*. Can our house of death and sin, our earthen vessel, have a greater honour, or more dignity and real nobility bestowed, than the *spiritual Jesus* uniting his life and righteousness to our poverty and nakedness, blindness, and other miseries? Wherefore I know no man after the *flesh*, or the old Adam, from henceforth; though we have known *Christ* after the *flesh*, yet now henceforth we know him no more. His humanity is glorified, swallowed up into the *life-creating* spirit, by a total assimilation to, and union with deity. Hence at pentecost he shewed himself from mount Zion, in the *great fire*, which had shone to Moses and the Israelites on mount Sinai, with a promise given,

given, that he would pour out *this spirit on all flesh*, in the day or time spoken of by Zeph. iii. 8, 9; as it was then poured out as the *oil of gladness*, as the *wine of the kingdom*, with which Jews and Gentiles incorporated into union were glorified, as the pledge and earnest for all nations in the day of judging all nations, classed under two flocks of *Jacob*, *sheep* and *goats*. Obad. v. 17, 18. This shepherd's house must have the glory of being the *fire*, and *Joseph* in particular the *flame*, and the house of *Esau*, the *stubble*. Here Edom and *Seir*, the mount of the rough hairy goat, will finish, and be changed by the *flame* into everlasting life, in a new garment of praise and love, or as the apostle speaks, corruption and mortality will be *clothed* upon with *incorruption* and *immortality*. 1 Cor. xv. 50-56. Then will *Rebecca's* subtlety, apparently abominable, *Jacob's* lie, and *Esau's* folly, appear in the same light of mercy, forgiveness, and feasting with his beloved son, *Joseph*, who divined, deceived, terrified, and pardoned his wicked and envious brethren, his murderers in their will. It may be found soon, that *Jacob*, as a shepherd, furnished the lamb in *Joseph*, the *first-born of Rachel*, *ovis fœmina*; he

he stands in the *double seven* from *Abraham*: *Judah*, the *lion*, is in the first seven from the head; and in these two may be found the lion and the lamb, *Ariel* and *Kebešh**, in one holy fire from Mount Zion on high, doing in the spirit and truth what they did figuratively on the altar below. Rev. xlix. 9. Rev. v. 5. Rev. xiv. 1. The whole force of the argument for endless miseries hangs on the last part: And these shall go away into everlasting punishment, and the righteous into everlasting life. Matt. xxv. 46. The sheep are called to *inherit*, not to *possess* the kingdom. Inheritance implies the character of

* The root *Kebešh* has two meanings, *to subdue*, and *a lamb*. Both will unite in the *lamb of God*, to subdue by fire or light. So *Saul* was subdued. Some knowledge of this truth was among the heathens, for the devil every where was the *ape* of God, as the learned *Spencer* observes. As the city of the Tanagreens chose one of the most beautiful young men, on the festival of *Mercury*, that carrying a lamb on his shoulders he might purify the walls of the place, for its protection and strength. Pausanias in *Bæobicis*, p. 298. Did not God teach his people, by the choice of a lamb, what spirit and disposition was most approved by him? Could a figure speak plainer? In the fifth century the priests brought in the *second beast*, the *lamb-dragon*, who is in strength to this hour.

heirs,

heirs, called also *cob heirs* by the apostle. These are the *few chosen*, by the authority of the Lord, though *many* be called. Matt. xx. 16. They were figuratively represented by the *first-born*, in the tribe of *Levi* alone. The whole nation was called a *chosen people*, separated from all the nations dispersed at *Babel*. Yet among this *peculiar* people, *segullah*, if Moses and the prophets can be believed, and their own history, given under the broad seal of heaven, and attested by themselves against their own national character; which is a sign of integrity at least, not easily found in any other people; most of them were very bad. The number of these heirs was never *explicitly* declared under Moses, and only in a figure expressed by *David*, in the enlargement of the priests to twenty and four courses; and the singers, instructed in the songs of *Jehovah*, making two hundred eighty and eight. 1 Chron. xxiv. 7—20, chap. xxv. 31. These, however, will serve to fulfil the gracious council of God, who will be glorified in his Israel, his peculiar treasure, and they shall be glorified in inheriting all nations under their prince and head, *Jesus Christ*. Thus is the *everlasting Gospel* preaching by a few witnesses

and voices in their name, as John foresaw it would be in Rev*. xiv. 1, 2. and chap. vii.

9—17.

* The number of 144000, sealed in Rev. vii. are admitted: this number is mentioned once more only, in that wonderful book, chap. xiv. 1, 2. This number corresponds to *David's temple*, built indeed by *Solomon* (*Schlomeh*), but his father had prepared the materials. 1 Chron. 22, 1—17. These twenty-four answer to the twice twelve names and stones on the high priest's garments, on his shoulders, and on the breast-plate. In the long garment was the *whole world*, and in the four rows of the *stones* was the glory of the *fathers* graven, and *thy Majesty* upon the *diadem* of his head. Wisd. xviii. 24. Exod. xxviii. 6. 9. 36. The first omits the two *onyx stones* on the shoulders, with twelve names of the children of Israel, v. 10, 11. These twenty-four elders are brought into view by John, in Rev. iv. 4, 5, 6. Ch. v. 8, 9. These follow the *cherubim*, or four living creatures in their song, casting down their *golden crowns* before the *Lamb*, who had redeemed them by *his blood*, to God, out of every tribe, and tongue, and people, and nation, and had made them *kings* and *priests* unto God. They are the heads or princes of the *double Israel*, and are borne upon *Aaron*, the Gospel *high priest* to the *breast-plate*, while the seventy nations are on the hem of his garment, under the emblems of seventy *pomegranates*, full of seeds, and seventy bells as sounds of joy to the other, at the hem or end of the garment, the finishing of his victory and subjugation of seventy nations slain and killed in *flesh*, the wages of *sin*, and prefigured by the *seventy bulls* in the feast of

9—17. All the great promises, which the law, the prophets, and the Gospel must, from

of *tabernacles*, quickened by the blood of fourteen lambs. In him, the ancient prophecy of *Balaam*, a hireling, yet the mouth of truth, with his eyes open, not in a vision of the night, or a voice from heaven, *Bathcol*, will be found the *tabernacles* of *Jacob*, and the *tents* of *Israel*, described in that magnificent language of Numb. xxiv. 4—8. Zach. xiv. 16—20. In this glorious end, the prophecy of *Isaiah* will be fulfilled: It is a light thing, O *Israel*, that thou shouldest be my servant to raise up the *tribes* of *Jacob*, and to restore the preserved of *Israel*; I will also give thee for a *light* of the nations, that thou mayest be my *salvation* to the end of the earth. I will preserve thee, and give thee for a *covenant* to the people; that thou mayest say to the *prisoners* (in the grave), go forth; to them that are in *darkness* (death), shew yourselves. They shall not hunger nor thirst, for he that hath mercy on them, will lead them, by springs of water shall he guide them. Sing, O *heavens*, be joyful, O *earth*, break forth into singing, O *mountains*; for *Jehovah* hath comforted his people, and will have mercy on his afflicted. *Isaiah* xlix. 6, 8, 9, 10, 13. These prophecies must be compared with Rev. chap. vii. 9. 14, 15, 16, 17. and chap. xiv. 1, 2. For in this place the feast of Passover, in the month *Abib*, for the *first-born* and *first-fruits* meet the *wine-press* in the *seventh month*, with the feast of *tabernacles*, the *vintage*, at the end of the *harvest*, or the *ingathering*. No feast, no sacrifice, even of peace or thanksgiving, was ordered, because all was finished in the

from one passage, and one ambiguous word,
go away into a deception, and real and end-
less

full redemption of the *spiritual* Jubilé, proclaimed by blowing the horns of rams for trumpets. Why this year is called *Jabel* the Jews assign different reasons, of no dignity or importance. *Josephus* says it signifies *liberty*, which explains the blessing, not the word: *Aquila*, and the *Seventy*, translate *remission*, to which the word has no relation: *Kimchi* gives a reason fit for the Talmud, that *Rabbi Akiba* heard in *Arabia* the ram called *Jabel*: hence some conceive that this year was so called, because it was proclaimed by rams horns. Some learned men object to this, because the horns are not hollow; but could they not, it may be replied, be easily made so? *Lewis*, in his *Antiquities of the Hebrew Republic*, observes, that *manumission* of servants, and the *restitution* of families to their ancient possessions, were the great privileges of this year. The word *Jobel* has three meanings of affinity. The first is *reduction*, as it reinstated Jews in liberty from servitude, and gave them the possession of lands and houses. The second sense is that of a *river*, expressive of the fulness of the blessings; which is so often used by the prophets to denote the overflowing goodness of the Lord God of Israel. One instance may serve for many. There the *glorious Jehovah* will be to us a place of *broad rivers* and *streams*; wherein shall go no galley with oars, neither shall gallant ships pass thereby, and represents the heavenly state, for there shall be no *Canaanite*, merchant, in the House of JEHOVAH of *Hofts*, in *that day*, concluding the sublime prophecy of *Zechariah*, after the *living waters* flow

less misery take their place, for the vast majority of all nations born since *Adam*. Few find

flow from the *new Jerusalem*, chap. xiv. 21. John shews the house or temple extending to the *whole city* of the *living God*. Rev. xxi. 22. The broad rivers allude to *sea of glass*, mingled with *fire*, that is, the whole creation restored to its original glory into light, and transparency from *darkness*, and compassion of its corrupt materiality. This state the Hebrew wisdom once knew, and call it *speculum lucidum*, the luminous mirror of God, where Christ having become *all in all*, his Father becomes *all in all*. 1 Cor. xv. 28. The third sense is a *ram*, and hence a Jubilé, or shoutings of joys from that year proclaimed by the sound of rams horns, looking to the *first ram* caught in a thicket, preluding to *Isaac*, the *only begotten*, being made flesh in our sinful flesh, the *thicket*, and *briers*, and *thorns*, of our wretched state. It would be strange that the Jews did not know, whether this year, distinguished by the *year* of JEHOVAH, and concluding in a *figure* of *short time* the fulness of REDEMPTION for all nations, was proclaimed by those horns, contemptible as they may seem. So Paul tells that the wisdom of God is, or appears at least, foolishness, and the wisdom of men is foolishness unto God. That the Jews once understood the spiritual meaning, which this great year and day of the Lord must have, is plain from the remaining parts of ancient interpretation, disguised and corrupted from envy and malice to the Christian faith. The fathers, as they are called, had recourse to *Plato* first, and next, for many centuries, to *Aristotle*, to in-

find the way to life. *Many* go in the broad way to destruction. *Many* strive to enter the strait

interpret the Gospel, till they drove the law and prophets into the wilderness, and brought up the *second beast*, as predicted, which all the world wondered after, and continue to do, though one horn seems to be loosened a little, by a few members of the *Philadelphian* church, in my former friend, *George Stonehouse*, and my honoured friend *William Law*, *Dr. Sykes*, *Dr. Chauncy*, of Boston; *Petit Pierre*, *Bishop Newton*, *Mr. Winchester*, and *Vidler*, within forty years past; yet it has not riches, power, or nobility, for an arm to lean upon. *Dr. Hunter* looks obliquely at the great truth and glory of *Jesus* in the final restitution, in his Fifth Sermon, on the *universal* Extent of the *Redeemer's* Kingdom. It will not be unprofitable to notice the fragments of the Jewish knowledge on this most important subject. The Jubilé is *Binah*; by which they secretly mean *Jacob*, the third father. It contains fifty years under the mystery of fifty gates of heaven. The last gate was *hidden* to *Moses*, citing *Pf. viii. 6*. But this is a subterfuge, for this prophet told the whole council (as *Paul* declares that he had done), in types and shadows, as far as such *expressive* and *significative* emblems, in *Bacon's* words, could speak. This year is so called, when *light*, air, is shed down by fifty gates, and pours out abundance of *influx* and *good*, to answer to the *Jobel*, river of the prophet. *Jerem. xvii. 8*. When *Binah* adheres to *wisdom*, the second name, then it becomes the Jubilé, and the whole world is filled with *mercy*, and abundance of liberty and redemption. The
senti-

strait gate. The goats may make a fourth order. All must go into the same *everlasting fire*, with the devil and his angels. The consequence is not denied by any church, or their prophets, in *Paul's* sense, ministers and preachers. *Purgatory*, if not a trading lie and delusion, can relieve only the papal sect, a twentieth part, it may be, of all nations; the other branches of Adam must be born to increase and multiply sons and daughters, as the sand of the sea, as *Abraham's* seed was to be, to pass a life of few and evil days; to incur, by their follies and vices, the undescribable never-ending woes. The truth is, that this eternal fire is the *holy Spirit*, which

Sentiment is clear, whatever words are used; *Binah* is called the *world to come*, and *Jebel*, because *labour* shall be changed into *rest*, *sorrow* into *joy*, and *darkness* into *light*. They name it the *Inheritance of Jacob*, without any straitnesses, as it is not incommoded by enemies, as that of *Abraham* and *Isaac*, who used the sword: *Jacob* none. They allude to the prophet in that consoling chapter: Thou shalt break forth on the right and on the left, and *thy seed* shall inherit the *nations*. *Isaiah* liv. 1—4. Is there any splendid and pompous church, at this day, that hath a faith, a view, or hope so extensive as this? Point it out for the glory of God.

which must be poured out on all flesh, or the sacred oracles would only deceive believers, and bear a testimony against themselves. There are two observations in the judgment: 1. That the race of Adam, whatever measure of stripes are intended, must receive them in the *day* of the *wrath* of the *lamb*. They, whom the *holy fire* of the jealousy of the Lord shall first consume in *flesh*, will be consummated and perfected in *spirit*. The everlasting perdition and destruction will extend to abolish the works of the devil, considered in every view. These sons of God, once in their Father's house, and in glory and happiness, are removed to a thousand years, from the return of *Adam's* children to their father's kiss, and best robe, till their perished *lights* shall be re-kindled, and re-illuminated by that Son, blessed and beloved above others, who must subdue all enemies under his feet: he has shewn us in *Saul*, the *chief* of sinners, that he subdues to forgive, and to bless in the sequel. The other observation is, that, if the Lord does not destroy the *second death*, he leaves his victory unfinished, and the far greatest enemy unsubdued. In this point, the apostle boasts in vain,
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and testifies to a falsehood. 1 Cor. xv. 25, 26. He which leaves the greater work incomplete, and finishes the destruction of the lesser work of the devil, as the *letter*, in this parable, kills, and describes a ministration of death and condemnation, in the apostle's knowledge of his Lord, the spirit that brings life out of death, and righteousness out of sin, must be sought for, or the gospel will exceed the law, not in glory nor in blessings, but in horror and curses. 2 Cor. iii. 6—12. Again, *Jesus* in this place judges his enemies, for so the goats must be considered for the careless neglect, perhaps deliberate contempt, of those beautiful branches of the tree of love and mercy to the distressed and friendless conditions of this life; and in this place, recompenses evil for evil, and contradicts his own commandments, and his own most illustrious example in the depth of misery, mockery, and insult on the Cross. On the throne of power and glory, beyond the reach of injury or suffering, he is exercising the most immeasurable pains to his disobedient subjects; and this is done for no end of good, but pure vengeance of the most remorseless and implacable fury. If the *second beast*, brought
up

up by false prophets, the wise preachers and interpreters, was to judge with equal power, as the *Lamb of God* possesses, such might be the dreadful state of the sons and daughters of Adam in the great majority. In this sentence, unless understood of the *spirit of judgment*, even the *spirit of burning*, in Isaiah's mystic language, chap. iv. to abolish the first old Adam, the *filth* of the daughters of Zion, and the *bloods* of *Jerusalem*, by the hand of the Lord, *Adonai*, Jesus would annul the seven testimonies, full and translucent, referred to before, to his great name, which might have been increased to the number of seventy times seven for man to forgive his offending brother, on acknowledging his offence. He would not fulfil his own command to do good for evil, to love enemies, and overcome evil with *good*. He would realize the most horrible and blasphemous proverbial saying of the *Italians*, possessing, perhaps, the same wrathful and vindictive spirit of their ancestors (plunderers and murderers of nations), that revenge is so sweet, that God reserves the pleasure of it all to himself. *Christ* is the *image* of the invisible God, and does not the image, in all his perfections,

moral and natural, shew us the great original? Is the father, light and love, and his son, darkness and wrath? One is as probable as the other. It has been proved that the *many*, and the *goats*, must constitute the far greater part of all mankind. Where shall we find all the nations subdued unto him, and all peoples and languages become his servants and subjects? Shall they be found in the *remnant* of *Abraham's* seed *only* saved, when it was promised to be as the *sand* on the sea shore? Isaiah x. 22. Rom. 9. 27: Shall the great multitude, which no man could number, in Rev. 7. be the *few* who find the way to life? Shall almost all the Gentiles, as well the Jews in the twelve tribes, divided into two kingdoms, *shut up* in *unbelief* for a time, that God might have *mercy* upon all, be called the *few*, *one* of a *city*, and *two* of a *family*? Jerem. iii. 14. Rom. xi. 32. Is that mercy to bring them forth in a day determined, to cast them into everlasting fire, prepared for the devil and his angels*? This chain of truths

* The word for punishment, even in the Greek, is *Castigation*. *Petit Pierre*, in his excellent work, driven from his country by the second beast, the *lamb-dragon*, has

truths must hold firm, or break asunder, for one band confines the whole. The scripture has

found it to mean *pruning*, or cutting away luxuriant and useless branches. *Hutter*, in his Hebrew translation of the New Testament, uses *gnonesh*, a *fine*, *muleh*, a *loss*, and in *rabbinical* dialect, a condemnation to pay them. Of the same word the apostle uses the radical sense in the verb, as *Hutter* justly translates it, 1 Cor. iii. 15. when the *fire* tries every man's work, and where, though the wood, hay, and stubble be burned, he shall be saved so, as by *fire*, one and the seven everlasting flame from heaven; of which abundant grace, the antitype to the perpetual fire of the altar of the lamb and the lion, *Ariel*, was given, not in words or figures, but in *spirit* and *truth*. His brother John says of the *second death*: He that overcometh, shall not be hurt by it. Suffer loss or muleh in the Greek. Revel. ii. 11. The celebrated *Tillotson* had recourse to this subterfuge, that God may threaten punishments, which he will not execute. But there is no occasion to fly to this *city of refuge*. The Lord, the Lord, God merciful and gracious, measured his mercies and his judgments to *Moses*. This same God, who changes not, has not shortened the overflowing mercy of two thousand generations, nor extended his visitations from the third and fourth generation to millions of millions of generations under the Gospel. Exod. xxxiv. 6, 7, 8. Could this be true, the same question might be put respecting the *blessed Jesus*, the Baptist sent two of his disciples to satisfy themselves on? Art thou he, that should come, or look we for another? Matt. xi. 3—7.

has never told us, that the first greatest sinner, with his associates, is beyond the mercy of his Creator, though he appears to be the last brought back to his lost *happiness*. *Pharaoh* is returned by *Ezekiel*: *Ashur*, or the *Assyria*, by other prophets. *Sodom* and *Samaria* are delivered from *captivity*, whether that word signifies death, or any prison of dark-

The apostle informs his brethren, if he that cometh, preach *another Christ*, *another spirit*, or *another Gospel*, than we have preached, will ye well bear with him? 2 Cor. xi. 4, 5. Though we, or an *angel from heaven*, preach another Gospel than what we have preached, let him be *accursed*. *Anathema*. Did this servant of the Lord devote that preacher to eternal misery, or a temporary judgment? Or did he imprecate eternal miseries, when he said, I could even with myself *accursed*, *anathema*, from Christ, for my brethren according to the flesh, my birth in Adam? Rom. ix. 3. *Festus* might then well say, not too much learning hath made thee mad, but too much folly; nor could *Paul* have answered, I am not mad, *most noble Festus*, but speak the words of truth and soberness. Acts xxvi. 24, 25. Dr. *Thomas Burnet*, de Statu mortuorum & resurgentium, says, The day will come, when the doctrine of eternal punishment will be proved a falsehood, and be as abominable as the doctrine of *transubstantiation* is now in the reformed churches. It must be so, if ever the Gospel be preached to all nations, as it was preached.

ness. Ezek. xvi. 52. Every nation and kingdom that hated and persecuted the Jewish people, are recalled to be forgiven, and blessed in a new state. Let the greater and lesser prophets be read for their testimonies: these are clear and numerous. Ought the spirit and mind of the most illustrious characters, who were, through envy and malice, hated and afflicted, and then exalted to honour and power over their enemies, to change? The first eminent character is that of *Joseph*, who, through a scene of different injuries and indignities by his own brethren, more provoking and calling for retaliation, shewed nothing but beneficence and good-will in the fulness of his exaltation, though their guilty minds thought vengeance kept behind only for a season, *David* wept over *Absalom*, his son, in that simplicity of nature's language, which no elaborate eloquence could excel, or equal; he wished to have died for a son who sought his life and throne. This must appear a striking beauty of a parental heart, but who stamped such a deep signature of indelible love? Is it not from God? His mourning over *Saul*, his bitter, envious, persecuting enemy, carries the dignity of this sorrow beyond the other,

It

It must be supposed that Jesus Christ, who is the end and perfection of the law, and of all antecedent characters of power, goodness, and mercy, must fall below the typical and shadowy representations of his various names and perfections; for he is *one divine Adam*, the fulness of godhead being in him, as prefigured in the *high priests* from the *golden mitre*, inscribed the *holiness* of JEHOVAH on the *forehead*, to the *feet*. This cannot but follow, if the *everlasting fire* be not, in the apostle's words, to try and prove every man's work; if it be not the same fire of the *Lord's* jealousy in Zephaniah's gospel, chap. iii. 8, 9. for all nations and kingdoms, not yet baptised from heaven with this treasure of treasures; if it be not the same precious gift manifested at the *feast of weeks* for the *harvest*, at the holy *Pentecost*, with a promise of its being poured out, in the time pre-determined, on all flesh. Joel ii. 28—32. Then must it be true, that the far greater part of mankind, as proved before, must suffer endless miseries, with the *head* of the *first* rebellion in heaven, and his angels, before Adam transgressed in *Paradise*, and lost that garden of pleasure, as the other had his throne, glory, and happiness before

before. Then Moses must be charged as a false witness, in the name *Jehovah*, double, visiting sins at most unto the *third* and *fourth* generation. *Exod.* xxxiv. 6, 7. This first witness had fixed the return of the *Edomite* and *Egypt*, two great enemies, to the third generation. *Deut.* xxiii. 7, 8. Two prophets must be challenged for publishing deceptions: "I am merciful, saith the Lord; I will not keep anger for ever." chap. iii. 12, 13. "He retaineth not his anger for ever, because he *delighteth* in *mercy*. Thou wilt perform the truth to *Jacob*, the mercy to Abraham, which thou hast sworn unto our father from the days of ancient time." *Micah.* vii., 18, 19, 20—*Isaiah* lvii. 16, 18, 19. What was the mercy promised, and the truth to the fathers? Was it, that the majority of their own children (a remnant only excepted) should be delivered to unceasing woes? The apostle (who never learned from the great rabbi *Gamaliel*, probably any thing but *zeal*, without *knowledge*, always a furious beast) informs us, that God in his unsearchable ways and judgments, has shut up Jews and Gentiles in the far greater part, in *unbelief*, that he might have *mercy* upon all. *Rom.* ii. 30, 31, 32; and now since he has revealed

revealed this depth of the riches of wisdom and knowledge to this minister of the reconciliation of all, who hath believed his report, and to what church is this glorious truth revealed, or confessed unto? Another horrible consequence must flow, that the *second death* would hold more prisoners under its dominion, than the conqueror of death, and of the devil, (who through envy brought it into the world) hath delivered from it. Heb. ii. 14, 15. Is this to reign till Christ has put all enemies under his feet, and death as the last? The great objection will come from the sons of God once in glory and happiness we have never known, and who perished from it for many ages past, that they should ever find mercy from the same Father, and by the same Son, as we receive; for after all we are saved by grace, and not by works; for these last are done by the hand and power of the holy spirit, and therefore may be challenged in the apostle's words: "What hast thou, that thou didst not receive, and if thou didst receive, why dost thou glory, as if thou didst not receive? 1 Cor. iv. 7. This boasting the prophet calls *sacrificing* unto their *net*, and burning *incense* to their *drag*. Hab. i. 16. Moses gives the same caution to escape pride in
prof-

prosperity, and a more subtle pride, hiding itself under the cloak of religious increase in goodness. "Beware, lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; then thine heart be lifted up, and thou forget the Lord thy God (who brought thee out of *Egypt*, from the *house* of bondage) thou say in thine heart *my power*, and the *might* of my hand hath gotten me this wealth."

Deut. vi. 10, 11, and viii. 12-17. Let the same darkness continue on this parable, as has covered it for centuries; the gospel never can be preached to every nation; nor can the generations past, in which countless millions have died in unbelief, receive any benefit by missionaries to the four ends of the earth. No time can remove this dreadful evil; no place be found, or messenger or messengers bear glad tidings to the dead, more in number than have heard of the name of Jesus Christ, or had the hope of a Messiah before the law, and under it, and since under the gospel. The apostle takes away the *millstone* and stumbling block, when he informs us, that Jesus Christ is the same yesterday, to day, and for the ages; that the council and purpose of God was laid before the everlasting ages, though made manifest now

now according to the good pleasure which he purposed in himself. Heb. xiii. 8—Ephes. i. 9, 10, and iii. 11—2 Tim. i. 9. When the time of the æons, or ages, began, the church has lost from the fourth century; but the consolation is, that the end of them will be, when *Christ* shall be all in all; when the *restitution* of all things in heaven, in earth, and under the earth, shall finish the jubilé; when the Lord shall have sought out every one that was lost, for the Son of the Man is not come to *destroy* the souls of men, but to *save* them. Matt. xviii. 11—Luke ix. 56. Shall the first and greatest transgressor, perished from his primary glory, be left out? Shall one son who went from his father's house, return, whom the eye of mercy saw far off, and not the other, more wretched and poor, never find grace more? Shall Adam's race, saved by grace, imitate the fullen pride and envy of the elder son in that most beautiful parable? Shall the debtor, forgiven fewer talents, say to the creditor, thou oughtest not to discharge more to another? Who art thou, O man, who darest to measure the judgments of the Supreme Creditor in heaven, which he has measured himself? Or, is the depth of his mercy to be restrained towards others, who

have themselves received the benefit of it? The Jews are lost by the letter of the New Testament, and the Gentiles are perished in ignorance of the true God and his Son, under natural corruption, inflamed and increased by most abominable idolatries: neither can be saved, but by the truths of the promises, yet to be fulfilled. Ezek xxxvi. 25, 26, 27, 31, 32, 33—Rom. ii. 32—Zeph. iii. 8, 9. Where then is the gospel to be preached to the whole world, as the Saviour of it has declared? Where is the *everlasting gospel*, so called once only to be published to all nations, in the name of the *election of grace*; which council of God wilfully misunderstood against the letter itself, for fifteen centuries, has brought all the confusion of tongues spoken at *Babel*, into the churches of believers, or of such who think themselves such, though they worship the *second beast*, in ignorance of their teachers, deceived indeed by the *old serpent*, more subtle than themselves. God shall send them a strong delusion, that they should believe a lie; that they all may be damned, *judged*, who believed not the *truth*, but had pleasure in *unrighteousness*. 2 Thess. ii. 11. Was not the truth destroyed, which Paul preached in Rom. v.

and

and what he declared in 1 Cor. xv. 20-29? The word unrighteousness signifies *unjustification*, meaning that Jesus Christ was not, nor ever would be salvation and righteousness to the ends of the earth. Exclusive predestination set on foot and established enough in the fourth century, condemned all the heathen to everlasting torments; nor has this abomination of desolation, which makes past and future generations the miserable victims of incessant wrath, yet ceased its horrible voice in any spot of the Christian world, or in any confession or creed of any community of believers; * the *Philadelphian church*, with her
little

* *Austin*, father of the *Latin church*, who appears not to know the *Greek*, even of the New Testament, introduced the *five points* of *Calvin's creed*. *This Pope* in doctrine, this despot in theology, laid the foundation of more abominable delusions and falsehoods than all the preceding doctors. He wrote, that force and violence might be used to convert the Heathens; that the Heretics had no right to goods and property; that the Heathens not baptized would suffer eternal miseries; that their children would be in the same dreadful state; that God loved only the *predestinated*, and that all the rest of mankind, like *Esau*, fool enough, would bear the eternal vengeance of God in penal flames. Let no appeal be made to his pious meditations, or *his City of God*, to cover his other blasphemies

little strength in witnesses and honour, being too contemptible for notice or opposition at this hour

mies from shame and horror. The broad phylacteries of the Pharisees, with their prayers, fastings, and alms, shall not justify their pride and ostentatious religion, leading to the devouring of *widows* houses. The habits of St. *Dominic*, or St. *Ignatius Loyola*, would prove as well the meekness and mercy of inquisitors, or the morality of the je-suits, as any other relics of superstition can do. The Christian church had committed the *apostasy* predicted by the apostle. The visible church held the *truth*, as it is in Jesus alone, in *unrighteousness*, *adikia*, not sufficient for all the great work of his glorious mission, without being assisted with auxiliary substitutes. The apostle could not adopt a word from the same theme, to *justify*, than what he used. On this ground a *second Aaron* was brought in with a pretended *supremacy*, with holy mitre and holy garments. The succession of new impostures took place in infallibility, councils, traditions equal to the sacred scriptures, with the apocryphal books, the forbidding the scriptures to the laity, transubstantiation, half-communion, seven sacraments, the intention of the priest to make any sacrament effectual and real, or not, the private mass, the mass in Latin, the worship of angels, saints, and relics; image worship, purgatory, prayers for the dead, indulgences, with a stated price for any, and all crimes; auricular confession, and prohibition of marriage to priests. All these false and abominable doctrines flowed from one impostor, and continue to this day, falling, it is hoped, never to rise more. As the reasons for *seven* sacra-

hour. It may be in the judgment of heaven, that they who believe not in the Lord announced by angels,

sacraments are curious, and much unknown, they shall be given in a few words. Had the Popes wanted twice seven, they could have built them on the *double seven* of the law. The seven sacraments are drawn from the *seven virtues*, the *seven mortal sins*, the *seven days* of the *creation*, the *seven plagues* of *Egypt*, and the *seven planets*. The progress and increase of these abominations stole into the Christian religion by degrees: the most profitable branches of trade came in, as all corruptions of truth do, in sheep's clothing; even the *second beast* put on two horns, like a *lamb*. From the chain of errors and delusions we may see, that the *one High Priest*, the *one Mediator*, *Advocate*, and ransom for *all men*, the *one holy fire* and *precious blood* was lost and buried under these shameful impostures and lucrative superstitions, as *Lactantius* complained of priests in his day, and even *Jerome* also, in severer terms: they lived in the fourth century. It may be now seen, why the apostle uses the word *unrighteousness* as the same with *unjustification*; for it was a full denying the name of *Jesus*, and the sanctifying power of his blood for *all unrighteousness*: 1 John i. 8, 9. The blessed plot of divine love will soon open; these deluded millions must be *judged*; and, happily for them, all by the *Israel* of God, *Jesus* at the head. Rev. xiv. 1, 2—Zeph. iii. 8, 9—Rev. vii. the whole of it. That all men should be deceived but the *Elect*, is intimated by our Lord. God in his wisdom and mercy, has chosen some out of all nations, to judge

angels, and on the name given at his birth, and proclaimed by his herald, the Baptist by *water*, who pointed out the *lamb of God*, that taketh away the *sin* of the *world* (*Adam's sin* involving all men in death), by the *fire* of the *great Baptizer*, our quickening spirit. These may be and are unbelievers in the *true Christ*, and worshippers of the *second beast*, the *lamb-dragon*, as much resembling the holy Son of God, his voice, spirit, and office, as the *golden calves* were proper similitudes of the *Lord God of Israel*. The church is reduced to this straight, either to assign over to endless miseries, the most numerous part of *Adam's* wretched sons and daughters, or to admit the mercy of the *one God and Father* of all beings to extend to the fallen angels, the first and greatest sinners, in the last display of that attribute, in which he delights, forgiving grace and mercy. The apostle separated to deliver the whole council of God, and all the treasures of *wisdom* hid *before* in his Son, has left us two pledges for that grace, which, where *sin* abounded, did *much more* abound. Rom. v. 19, 20.

judge their parents and their brethren, as *Joseph* judged before.

These

These two pledges are the Jews and Gentiles, shut up in unbelief, that God might have *mercy* upon *all*, by the *first-fruits*, to sanctify the great harvest of the nations. Rom. ii. 16, 32 — Rev. xiv. 1, 2. To which may be added a *third*, *Esau* and his house, duke of mount *Seir*, the *goat*; the blessings of his father will come to him by *Jacob* and *Joseph*. Gen. xxvii. 29, 40 — Obadiah's whole prophecy — Heb. ii. 20. The law is a witness to the gospel, as this confirms the promises of that. This work is written principally to the Jews, who never denied *Esau's* blessings, which the Christian church has denied, and does now almost universally, which has been a dreadful stumbling to the Deists and others. Corrupt doctrines and traditions of men, deceived and deceiving, have become so venerable by time and the hoary head, that the most ancient truths will appear novelties and fallacies. Yet will it ever be a just remark, that a great *faction** is
many

* Dr. *Whicheat's* Aphorism, 504. *Irhevi* Palingenesia Veterum, p. 507. Since the reformation, only two persons of episcopal rank have written in support of the *final restitution*; these are Dr. *Russ*, bishop of Dromore, in his book called *Lux Orientalis*, and the late Bishop
Newton.

many *persons*, yet but one party, and that is but one opinion. Such a faction is but one man in point of judgment. One free-spirited man is, in this particular, *equal* to a whole *faction*. As a time must be, when the gospel must be published, and bear one found to all nations, or the saints cannot enter heaven, since the end cannot come till that has been done. So a place must be found, where such a publication can be avowed, subject only to derision and contempt, not to tortures and death. The kingdoms professing faith in Revelation generally considered, have the door open from the great increase of unbelievers, (a strong mark of the time itself) and by the falling of that monstrous building of Papal Superstitions and corruptions, the *dead sea*, and the *foul waters*, of which every church has drank in a greater or less degree. Ezek. xxxii. 2, and xxxiv. 19. Persecution will, perhaps, never rise more, but a new mode of it in *mocking* and *scorning*, mentioned by

Newton. Many others have done it, and more within this century than for two centuries preceding: so true is it, that the *Philadelphian church* has yet only a little *strength*.

Peter

Peter and Jude, unhappily too powerful and seducing among the great and small, will succeed. The unfounded opinion, that all people must be *holy*, when such glad tidings are proclaimed, must be answered by the apostle. Are the Jews, shut up in blindness and hardness for a time, to merit mercy, or receive it by a free grace? Let *Ezekiel* speak, who shews the superabounding grace: "Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel." Ezek. xxxvi. 25-33. Are the Gentiles, in comparison with one people, (if the *twelve tribes* can be found existing *distinct* from other nations) concluded in unbelief also, a multitude beyond calculation more numerous? Are these left in this state of darkness, to receive mercy by claim, or as an act of grace, neither known, expected, or deserved? Let the apostle inform us of the great goodness towards them, by the *first-fruits* to this harvest at the end of the *age*. Rom. xi. 16, 32—Matt. xiii. 39. The prophets or interpreters of the gospel, the apostles, evangelists, and ambassadors (for such are, or should be, every preacher or minister of the *word of reconciliation*), are re-

duced to this straight, either to admit the *everlasting fire* prepared for the goats and fallen angels, as sanctifying and consummating,* (as the *whole burnt offerings*, more properly *ascensions by fire*, were on the altar of the lamb) or consign the congregation of nations,

* Dr. Cheyne, who may be esteemed a man of a magnificent and spiritual understanding, asserts a literal, spiritual, and divine meaning in the scriptures: the *literal* for beginners, the *spiritual* for the advanced, and the *divine* for the perfect. The apostle admits only two senses, the *literal* and *spiritual*. Allegory bears no more in the sublime sense given to *Hagar* and *Sarah*. Gal. iv. 22-31. He calls these significations *letter* and *spirit*; one, *milk* for *babes*, while such; the other, *strong meat* for the *adult*. Our Lord, the great teacher, speaks only of two: the *spirit* quickeneth, the *flesh* profiteth nothing. The words I speak unto you, they are *spirit*, and they are *life*. John vi. 63—2 Cor. iii. 6. The Hebrew commentators allow only two senses; the obvious literal sense, *pasbut*, and the mystic or spiritual, *sod*; the first is sometimes called *dabar ketannah*, the *little word*, and the last *dabar rabba*, the *great word*. They esteem the first as *water*, and the second as *wine*, rejoicing the heart and spirit, particularly in that deep and mysterious Book of *Genesis*, where the whole restitution is shewn in the *three fathers*, concluding in *Joseph*. Can a more happy finishing be found to the new covenant, where judgments are swallowed up into grace and mercy, and rise no more?

tongues,

tongues, peoples, and languages, to life and immortality in the greatest miseries. God hath commanded us to imitate his mercies, and forbid us to touch his judgments. *Vengeance is mine*, and I will repay, saith the Lord. *David* mourned over *Saul*, a fallen king, whose throne was given to him. A greater than *David* wept over Jerusalem, the city of his enemies and crucifiers, which had murdered the prophets before. *Saul* could only have enjoyed his crown and power a few years, threescore and ten or fourscore years, when his successor died from his transient glory. The father saw his younger son at a distance; he foreknew that the complicated miseries his self-will and self-wisdom would reduce him to; would make him come to himself. The father reproached him not for past crimes and ingratitude, but received him with joy, fell on his neck, kissed him, called for the best robe to cover his ragged condition; made a feast with music and dancing, for having found his lost son. Luke xv. 25. Who art thou, O man, saved by thy own confession, by free grace, or not at all? Wilt thou, like the elder brother, be fullen, and murmur at his merciful father, for forgiving his younger brother?

Wilt thou, whose debts to God, the creditor, may possibly be only fifty pence remitted, repine or murmur, because a debtor, owing five hundred, is forgiven the larger sum? Let the parable, clear as an intuitive truth, teach us as it taught *Simon*, respecting the two debtors. in Luke vii. 41-44. They who have most forgiven, will love most. The race of Adam, both Jews and Gentiles, believing and unbelieving, have so many things (in which they offend all, as the apostle declares) to be remitted, that no one shall cast a stone at other sinners. Jam. iii. 2—John viii. 7-12. Whoever then deny the *full restitution of all things*, rob the blessed and holy Son of God of his greatest glory, of being the *Reconciler* of things in heaven, things on earth, and under the earth, and give their voices against the great council of God himself. It is not of moment who are now the messengers or publishers of the *everlasting gospel*, or who may be in *this evening*, whether a *Balaam*, a true evangelizer of an ancient and most extensive blessing to flow from *Jacob*, in the *spirit and truth*, to all nations under the emblem or symbol of *many waters*. Numb. xxiv. 5-10. The waters are peoples and multitudes, and nations
and

and tongues, over which the whole sitteth, that is, the whole creation or world, not the church of *Rome* only, the most corrupt and abominable of all churches, and the chief *Antichrist*, but not a solitary one, for *Antichrists* are many. Rev. xvii. 15—1 John ii. 18, and ii. 7. *Saul*, the chief of sinners, was the most luminous publisher of the Gospel; in Rom. v. and xi. and in 1 Cor. xv. And he is so little understood, where his sense is as transparent as a fountain of water, clear from the surface to the bottom, that a Popish cardinal wished, that he had never wrote, or that his works were burnt, as giving birth to numerous heresies. If there be something hard to be understood in his brother Peter's judgment, in all points most interesting to mankind, and most universal in the grace and mercy to the Gentiles *near*, and those *far off*, they are all light and translucency. The hard sayings are brought to darken and confound the most obvious and unequivocal, instead of adducing these last to illustrate some shades left to excite and exercise the mind and spirit, in the progressive knowledge of Jesus Christ, from the state of babes to that of adult and perfect men. Heb. v. 11—14. Who more proper,

per, as an evangelist, ambassador to the Gentiles under sins, in darkness and the shadow of death, than this chief of sinners? howbeit I obtained mercy for this cause, that in me first Jesus Christ might shew forth all long-suffering, for a *pattern* to them who should hereafter believe on him to everlasting life. 1 Tim. i. 15. Yet it pleased God in his ways and judgments, unsearchable to man, to permit him* to be a persecutor, breathing out threats

* It would be too long a digression to enter into the names of this man and this woman, chief sinners, put on them for a deeper import, than the literal history can furnish. If ever any zealot for real truth against *vulgar errors* and deceptions, covered with the grim dark mantle of *orthodoxy*, which chooses the strongest side, and the *best pay*, like the infamous *Swiss*, selling the blood of their subjects to fight in any cause, without any injury received, or any provocation to extenuate the wickedness, and these, or most of them, are Calvin's disciples, the Lord's lot and inheritance; if such a zealot, who can support my tracks on the *great day of atonement*, more properly of *clothing with white raiment*, and on the feast of tabernacles, the last and most important of all the mosaic institutes in the *sacred year*, comprised in *seven months*, they will appear. The late Bishop *Newton* whispered my Feast of Trumpets, long out of print, into notice; and it sold rapidly, the cause being unknown to the author till a few years after.

and

and prisons to the disciples of Christ, who was separated from the *womb*, and called by grace to reveal his Son in him, that he might preach among the Gentiles the unsearchable riches of Christ. Gal. i. 15—Ephes. iii. 8—12. Mary Magdalene preaches now that mercy, by which she was saved, and that blessed truth, that they will love most, who have most forgiven. Luke vii. 39—47. These truths are coming forward for a blessed completion, which will be combated almost by every establishment of religion in Christendom. The first is, that all have been deceived, but the *elect*, by *false Christs* and *false prophets*, under the reign of the *second beast* of Papal Rome. Our Lord does not appear to look to various persons, who at different times, should, and did assume his character, but to the *key of knowledge*, the true construction and explanation of the gospel, which should be taken away by false prophesying or interpretation. This began, when emperors, instead of being *servants* to the *King of Kings*, became *masters*, and lorded it over the faith, till they raised up a tyrant over themselves, who has not yet quite lost his insolence, pride, and presumptuous

tuous claims.* The *everlasting gospel* must be preached in the *elect*; and these are precluded from all pride and self-glory. He hath made us, and not we ourselves; we are the people of *his hand*, and the sheep of his pasture. Psalm c. 3. This creates the deepest humility towards God against that pride (which cast angels and their head from heaven, and *Adam* from *Paradise*), and the most tender and extensive love and compassion towards all mankind; to whom they will administer the riches

* *Voltaire* in one tract speaks a great falsehood, saying no people, but Christians, ever shed a drop of blood for theological arguments. Did ever he read *Juvenal's* Description of a furious war in Egypt, about their Gods? or did he never hear of *Nebuchadnezzar's golden image* for all nations and tongues. to worship; at the sound of the church-music, the cornet, flute, harp, sackbut, dulcimer, and all kinds of music, all must worship or burn. Dan. iii. 5, 6. He might have read Dr. *Bentley's Philoleutherus Lipsiensis*, where numerous instances between Pagans on religious wars are given. Had this writer questioned the statue of the goddess *Diana* at *Ephesus*, the devout women and shrine-makers for family-worship would have made an *auto-da-fé* of him; and so would any idolatrous nation at this day. His work on Toleratation, one of his best, would have brought him to the stake in the last century.

of heaven, which the nations deserve not, more than these chosen vessels merited that distinguished glory of the *royal priesthood*. Mankind in general must thank God for this great mercy by a *few*, as the Jews had reason to do for their deliverance by the hand of *Moses* alone; and still more reason that God sent *Joseph* to save his father's family, the Egyptians, and the nations round about from famine; or there had been no people for *Moses* to deliver. This truth is invidious and unpopular, because it humbles men to the dust, who wish to make God the debtor, and not the creditor; when *Jacob*, the first in that election, says, "I am not worthy of the least of the mercies and truth, which thou hast shewed unto thy servant." Gen. xxxii. 10—Isaiah xlv. 2—xlv. iii—xlix. 1—Rom. ix. 11, 12. The second truth is, that as the apostle had shewn Jew and Gentile under sin, in a very humbling and debasing state of great wickedness; that every mouth may be stopped, and *all* the world become *guilty* before God, Rom. iii. 8, 9, 19, 23, before he shewed the *one sinner Adam*, that brought death and judgment upon the *all* and the *many*, and contrasted the Lord Jesus Christ, by whose obedience and righteousness alone the

grace of eternal life came upon the all and
 the many. Rom. v. 15, 19, 20, 21. This
 chapter is contradicted and opposed by almost
 every preacher and commentator, who assert
 that the full extent of the blessings will never
 come to all, in any time or times whatever.
 Let every one who has eyes to see, to read and
 judge, determine whether this chief of sinners,
 separated for more abundant revelations and
 knowledge of the mysteries or councils of God
 in Christ, is worthy of belief before men, who
 were never so called, never so enlightened.
 This is the truth, which all Christians, Jews
 and Gentiles, must soon confess unto, that we
 have all been deceived, we have erred, each in
 his own way, will and folly; we have many
 of us strove to enter the straight gate, and have
 not been able; we have not run so as to obtain
 the high prize of our calling, the crown and
 kingdom of the royal priesthood: we must
 stand still, as Moses said unto the Israelites,
 and see the salvation of the Lord, which he
 will work out for all, through his own *Israel*,
 the elect, the first-born and first-fruits; kings
 and priests unto God and the *lamb*, and not
 unto

unto the *lamb-dragon** of man's forming, and worshipping this second beast every where.

Isaiah

*"The wars of fourteen centuries for religion; the massacres, wheels, gibbets, and burnings at the stake, at the *Cevennes*, in which near a hundred thousand human creatures perished under our eyes in that province; the massacres in the valleys of *Piedmont* and the *Valteline*, under *Charles Borromeo*; the massacres in England, under Henry VIII. and Mary; on St. Bartholomew's in France, in Ireland, and twelve millions of the inhabitants of the new world, executed crucifix in hand; twenty schisms and wars between Popes against Popes, with the poisonings, and assassinations of the Popes, John XI. John XII. John XVIII. of a Gregory VIII. of a Boniface VIII. an Alexander VI. and other Popes, who exceeded in wickedness a Nero or a Caligula." So says a very learned and well-informed deist. Are believers to throw a veil over such monsters, or the corrupt religion generating such? Why did not *Moses* cast his garment over *Aaron's* golden calves, and over the sins and rebellions of his own people? He knew that his historical picture would be preserved, and never lose its colours in future generations. The *One Good God*, in the absolute sense, sent his beloved Son as a *lamb*, to represent his own long-suffering and patience, and the *holy spirit* poured on him without measure, in the likeness of a *dove*; yet when the church became *militant*, *knights of the holy trinity*, of the *holy ghost*, of the *holy cross*, of the *seraphim*, and others, came in to defend the religion, power, and kingdom of that great personage, *Jesus*, who put another sword, and instituted a warfare of a new kind

Isaiah liii. 5, 6, 12. *Jesus* wept over Jerusalem, when he saw it, and the calamities coming on it, a short time before his going to die on the cross, for the future salvation of his enemies and murderers, both *Jews* and *Gentiles* being involved in one guilt. These mi-

to such who had the firmness and magnanimity of offering their lives, and laying them down for the name of their Lord, and for the brethren. Though these names are confined mostly to one military church, their spirit exists almost every where, and is exalted to heaven in a manner. The rebuke of men can effect nothing at this day: the true disciples must wait for him, who will rebuke *once and forever*, with awful terror and universal humbling the lofty looks and haughtiness of men, when *Jehovah* alone shall be exalted in that day, that *Jesus* in the great name, may be *our righteousness*, and the same blessed name to the ends of the earth. Isaiah ii. 10-17—Joel iii. 10-21. The time draweth near, and when nearest, will be least believed. The vine of the earth is ripe; the treaders have their horses ready to tread the *wine-press*, for the flesh and blood of all nations. Rev. xiv. 1, 2, 14 20. Philosophers, deists, and too many believers will join in their derision. So *Peter* predicts, in the *last part* of the *days*, and *Jude* fixes it to the *last time*; *Isaiah* and *Micah* to the *latter part* of the *days*, and *Zechariah* explicitly to the *evening*, for the *living waters*, and for the *casting down*, *humbling* to the *dust*, before *mercy*, not known nor expected, much less merited, shall pronounce their forgiveness.

series, though exceedingly dreadful, and predicted by *Moses* near fifteen centuries before, continued not long, and to each individual still a shorter time. Luke xix. 37-45—Deut. xxviii. 53-58. This king, meek and lowly, entered Jerusalem, not with elephants, camels, dromedaries, or horses, but on a tame and patient beast: of him the multitude before and behind cried out, “Blessed be the king that cometh in the name of the Lord, JEHOVAH: peace in heaven, and glory in the highest!” This same *Jesus* risen, ascended, glorified, clothed with all power in heaven and earth, incapable of any suffering, pain, or death, is, by the voices of myriads of preachers and teachers, preparing *everlasting fire* for his own subjects; for all nations are given unto him, and all fallen beings whatever, must be subdued under his feet. Dan. vii. 9, 10, 13, 14—Psalm cx. 1, 2, 4, 5, 6—Heb. ii. 9, 10. Angels, authorities, and powers, are made subject; and all things, the *Father alone* excepted. 1 Peter iii. 22—1 Cor. xv. 26, 27, 28. Must then the gospel forever wear the *same sackcloth** as the

* Sir Thomas Brown, in his *Vulgar and Common Errors*, lays the charge on adherence to authority and antiquity.
Speaking

the *two prophets* in the *wildernefs* have worn, and yet wear? for their time is not expired, though it be near the end. O *Israel*, thou hast destroyed thyself, but in me is thy help; I will be thy king; there is *no saviour* but *me*. Hof. xiii. 9. We have made a covenant with death, and with hell (the grave) are we at agreement. Your covenant with death shall be annulled, and your agreement with hell shall not stand; when the *overflowing scourge* shall pass over, then ye shall be trodden down. In this passage the prophet speaks the *wisdom* of *God* in a

Speaking of the holy scriptures, "Some are charmed with the *letter* and *dead verballity*, and start at the *life* and *animated interiors* of it." Book i. p. 42. Yet this very learned and inquiring man, who has made as sharp strictures on the fathers of the church as *D'aillé de Usu Patrum*, and *Barbeyrac*, advises to move with the *great wheel* of the church. This wheel he knew enclosed the whole reformed churches not a century before his time. On this ground he was himself a schismatic and heretic. His own net caught his feet. The delusive and superstitious veneration for antiquity and authority of men, has begot the gradual increase of all errors and corruptions. How much better does *Whichcote* speak: "The sense of the church is not a *rule*, but a thing *ruled*. The church is bound unto reason and scripture, and governed by them, as much as any particular person." Aphorism 902.

mystery

mystery, as Paul did frequently. The scourge or rod is for stripes, neither forever, nor for destruction. *Israel*, in the *appropriate* sense of the *elect*, and *Israel* in the *general* sense, the apostle has shewn to believers. Rom. ix. 6—14 xi. 5, 25—28. Why the elect are so few in number* is not told; but if the *restitution* be admitted, so many thrones and kingdoms must have fallen before, or they could not be restored, and even by *one Son*. Dan. vii. 9, 13. 14—Rev. vii. 4—8—xiv. 1, 2. Expulsion

* The number saved in that eminent character is *small* indeed, but the *multitude* brought out of *great tribulation*, (the threshing-floor or wine-press of chap. xiv.) cannot be numbered. *Hutter*, in his Hebrew translation of the New Testament, makes use of two words of similar sense, which he ought not to have done, *anguish* and *pressure*. *Joel* uses only one word in the judgment of the valley of concisions, a *threshing* instrument, and then subjoins the wine-press; so that the imagery of the *harvest* and *vintage* meet together, as in Rev. xiv. 15, 16, 18, 19. 20. In this mystic symbol the truth is, the destruction of the flesh and blood of the *sin*, and quickening them into *spirit*, expressed by the *white raiment* washed in the precious blood of the *lamb*, sanctifying, purifying, and glorifying by the judgment preceding. Isaiah xxviii. 27—Amos i. 3 The other sense of *charutz*, *gold beaten fine*, shall be passed over, though it belongs to the two holy sanctuaries.

from

from heaven is a more dreadful loss of happiness, once known to the *first transgressor*, than the loss of Paradise can be to man who never tasted the felicity of that Garden of Eden, the last work of the Lord God. The *New Jerusalem*, the city of peace, has her gates open to the four corners of the earth, to receive the nations as they return, forgiven by *free grace*, in the order that the prophet speaks of, "From sabbath to its sabbath, and from one new moon to its new moon, shall *all flesh* come, and worship before me, saith JEHOVAH." Isaiah lvi. 22, 23. Hath not Jesus spoken *wisdom* in mysteries? He hath; and to the humbling of the wise and prudent in their own eyes, he hath revealed them to *babes*, and thanks the *Father* for this distinction. Matt. xiii. 11—Luke viii. 10. The Lord hath also said, "What I speak to you in *darkness*, speak ye in light; and what you hear in the ear, preach ye on the *house-tops*." Matt. x. 27. "Whatsoever therefore ye spake in *darkness*, shall be heard in the *light*; and that which ye have spoken in the *ear* in closets, shall be *proclaimed* on the house-tops," Luke xii. 3. Shall there be no time, no place, no preachers, heralds,

or ambassadors, to fulfil this glorious gospel? *
It is safer even now, to reject revelation en-

* A disciple of *Hume*, who has numbers in *Scotland*, may pass his days with security and regard, as he himself did, who could not live in peace, did he write or speak against the doctrines of *Calvin*, which by his own confession made him an infidel, and thousands more it makes, and will make, by these stumbling blocks. *Bythner* contradicts himself, when he says *vagned* is longer than *gnolam*, *seculum*, *age*. Psalm ix. 6. In Psalm cxi. 8. the longer duration precedes the shorter, which is absurd. *Gusset*, in his Commentaries on the Hebrew, appears to give the true meaning, deriving it from *gnad*, *to witness*; *gnedah* imports a witness and testimony. *Alabaster*, in his Hebrew Lexicon, says, it is always pointed with a *segol*; a wonderful discovery! The language has its five natural vowels, as well as the Greek and Latin have, probably derived from the Hebrew, as the order of their *alphabet* would suggest from its great similarity. No language wants more, or any artificial helps, especially the Hebrew, the most simple and the most ancient of all tongues. The time testified of was, from the month *Abib*, of first ripe fruits, through seven sabbatic years, concluding in the jubilé, the *octave* crowning the whole revolutions. The gospel begins in the same way, and will conclude in the same glorious liberty from all forfeitures, by sin and death. These times have been explained in the *Mysteries of the First-born and First-fruits*, published by me in 1763, and in the *Sabbatic Year*, published in 1760, now out of print. *Gusset*, Comment. Linguæ Ebraicæ, p. 389.

tirely, than to combat the lies and blasphemies introduced under the reign and tyranny of the *second beast*, by which the holy name of God and his Christ is, and has been defiled and polluted among the nations, professing a belief in revelation. *This dragon* builds his *throne* now on Article 17, fighting against Article 31, as has been fully shewn in my Answer to the late *Martin Madan*.

This work shall conclude with three testimonies from many not cited before. The first is found in Rev. xiv. 6, 7, where the *first-fruits*, the harvest and vintage meet, where the *treaders* and *reapers* are prepared for both. "I saw another angel fly in the midst of heaven, having the *everlasting gospel*, the good message, to preach and evangelize unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying with a *loud voice*, fear God, and give *glory* unto him, for the *hour* of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters." Some remarks must be made, that the gospel of all the ages, which is the true sense to everlasting, is proclaimed in the name of
the

the assembly of the kings, priests, the first-born and first-fruits, from mount Zion, the *lamb*, or Jesus Christ, being the prince of them all. 2dly. The call to give glory, because the hour of the judgment of God is come, must imply the salvation of all nations, through the abounding grace and mercy of the *true Israel*. Can the great multitude be commanded to give glory for their doom to eternal miseries? 3dly. The God who made the heaven and earth must signify the *new heaven* and *new earth*, restored to their first perfection, by that Son mentioned in Heb. i. 1, 2, by whom, and for whom, as *beir* of all things, the Father made or renewed the *ages*. 4thly. As the Father judgeth no man, but hath committed all judgment unto the Son. He is the *God* anointed in Psalm xlv. by his God above all his equals or fellows. ver. 7. In him are united *truth* and *meekness of righteousness*. ver. 4-7. I will make thy name to be remembered in *all generations*; therefore shall the *peoples* praise thee for the age, even the *time defined*. The full extent of the judgment, and its unsearchable riches of grace and mercy are delivered in the most exhilarating expressions, where Jews and Gen-

tiles, all the creation, animate and inanimate,
 are called upon to rejoice: "Declare his *glory*
 among the *nations*, his *wonders* among the
peoples. Ascribe unto *Jehovah*, O ye kin-
 dreds of the peoples, give glory and strength:
 say among the nations, JEHOVAH reigneth;
 he shall judge the peoples in uprightnesses.
 Let the heavens rejoice, let the earth be glad;
 let the sea roar, and the fulness thereof: let
 the field be joyful, and all therein; then shall
 all the trees of the wood rejoice before JEHO-
 VAH; for he cometh to judge the earth. He
 shall judge the world in *righteousness* or ju-
 stification, and the peoples in *his truth*."
 Psalm xcvi. 1-13. The exhortation to Jews
 and Gentiles, and all the creation to praise the
 Lord, is yet more emphatically described in
 Psalm xcv. in the final judgment brought to
 view. The *Lord* hath made known *his sal-*
vation; *his righteousness* hath he revealed in
 the sight of the nations. He hath remembered
his mercy and *truth* to the house of *Israel*. *All*
the ends of the *earth* have seen the *salvation* of
our God. Make a joyful noise unto the LORD
all the earth; make a loud noise, rejoice, and
 sing praise. Sing unto the *Lord* with the harp,
 with the harp and the voice of a psalm. With
 trum-

trumpets and the sound of the cornet make a joyful noise before the *King*, JEHOVAH. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands; let the hills be joyful together before JEHOVAH; for he cometh to judge the earth. In righteousness shall he judge the world and the peoples, *gnammim*, in equities or uprightnesses; that is, in himself. ver. 9—Psalm c. This short, yet comprehensive song of thanksgiving calls upon all the earth to make a joyful sound, to serve the Lord with gladness, and come before his face with singing. Next come the Israel, the elect, saying, know ye that the Lord he is God, he hath made us, and his we are, *his people*, and the *flock of his pasture*. Enter his gates (of the *New Jerusalem*), with thanksgiving, into his courts with praise: be thankful to him, bless his name: for *Jehovah* is good, *his mercy* is for the *age* (the end of all the preceding æons or times) and his truth to generation and generation. What an everlasting gospel is proclaimed in these psalms, while even his people, the sheep of his pasture, claim no pre-eminence from themselves, though they have been strengthened to bear the hatred, persecution,

tion, envy, and malice of their evil brethren, like so many *Josephs*; yet like the first of the name, the *prototype* of overcoming *evil* with *good*, he will not suffer his guilty brethren to look at one another, to lay their great sin upon each other; therefore be ye not grieved, neither let anger be in your eyes, that ye sold me hither; for God did send me before you, to preserve life. Gen xlv. 5, 7, 8. Fear not: as for you, ye thought evil against me, God meant it unto good, to bring to pass, as this day, to save much people alive. Fear ye not, I will nourish you and your little ones. And he comforted them, and spake to their hearts. Gen. l. 18-22. The most extensive gospel is preached and comprehended in two verses of *Zephaniah*, chap. iii. 8, 9. Therefore wait for me, for the day of my rising up to the *prey*; for my determination is to gather the nations, to assemble the kingdoms, to pour upon them mine indignation, all my fierce anger; for all the earth shall be devoured with the fire of my *jealousy*. For then will I turn to the *peoples* a *purified lip*, that they may all call on the name Jehovah, to serve him with one consent, (shoulder). This passage must be explained by the *fire of jealousy*, by which JEHOVAH

will make a speedy consumption of all the inhabitants of the earth. As this has been spoken to under the word fire before, reference is made to it. These short observations may suffice :

1. That there is a day mentioned by all the prophets of the old and new covenant.
2. That the prey consists of all nations and kingdoms, in preceding generations to be devoured by the fire of jealousy.
3. That this judgment will be followed by a *pure lip* to those who have passed the *fiery trial*, where the *confusion of tongues*, which began at *Babel*, will be no more.
4. That the new garment of *white linen* will be given to all that are come out of this great, yet temporary *tribulation*, witnessed by Rev. vii. 9, 14-17.
5. That the pouring out of the blood as *dust*, and the *flesh* as *dung*, imports the total abolition of that flesh, in which no good dwells, and which is the veil and covering over all nations, and all peoples, JEHOVAH will destroy in his mountain of *Zion*, and swallow up death housed in it, and wipe tears from off all faces, which have been known under the earthly tabernacle, under which all groan, being burdened. 2 Cor. v. 4, 6, that the everlasting gospel must be published as such, for all the dead, as well as the living, for the grace and

and mercy of God in Christ must reach all the desolations of death through all generations. Rom. v. 12-17—I Cor. xv. 20-28. 7. That this promulgation will be the *best wine* of the *marriage supper* of the *lamb* in the *evening*, standing near the harvest and vintage. Rev. xiv. 1, 2, 14-20—Joel iii. 11-21, 8—Zech. xiv. 6-10, 8. That the overflowing waters of *lives* in that vast diffusion of grace and mercy will be most opposed by the *religionists* of this day, as the glorious author and finisher of our faith was most malignantly persecuted by priests, scribes, lawyers, and Pharisees, in his time. These last were *separatists* by their name, and the worst of all the Jews, with the best externals of prayers, fastings, alms, and devouring widows houses, and the food and raiment of the fatherless. These *whited sepulchres* were the sect that said, “Come not near me, for I am *holier* than thou.” Isaiah lxxv. 5—Luke xviii. 10-15. These exist now under another name and *form* of *godliness* without the *power* of it. Save us, O Lord, thy people, and let all others perish; yet worse is meant, live in an *immortality* of *miseries*. 9. That wickedness must be great, for the *vats* *overflow*, in the prophet’s words. Joel iii. 13.

14—Rev. xiv. 19, 20. Fill ye up the *measure* of your iniquities, that upon you may come all the righteous blood shed, from Abel to Zacharias, that *wrath* may come upon you to the uttermost, or the *end* of it. 1 Thess. ii. 15, 16—Matt. xxiii. 29—39—Luke xi. 47—52. It has been poured out on them, and remains yet; but this wrath, *gnebrab*, must pass away, if the apostle knew more of *this severity* of God on his own people than the church has for many centuries, or even at this day. Rom. xi. 25—36. 10. That the *last Antichrist*, not a *personal* character, but the denial of Christ being come in the *flesh* is one *Antichrist*. Now are there many Antichrists; he that confesseth not, that Jesus Christ is come in the flesh, is a *deceiver*, and an *Antichrist*. 1 Epist. John ii. 18—2 Epist. John vii. In this view the Jewish nation must bear this character, and Mahometan imposture also. The *Papal* Antichrist has not fully denied his name, but changed it to *Apollyon* and *Abaddon*. It has brought forth the *second beast*, with two horns like a *lamb*, and speaks as a *dragon*, which bears no more the image of the one lamb of God, the ransom for all men, the one Mediator, one Advocate, and propitiation,

tion, the mercy-seat in the *holy of holies*, for the *sins* of the *whole* world, than a *dove* to a *vulture*, or a real lamb to a tyger. But the *last Antichrist* is marked, both by character and time. The character is, that mockers and scorers* shall come, saying, where is the pro-

* That the great spread of infidelity is as much a part of prophecy under the gospel, as any prophecy, even of the Jewish unbelief under the prophets of the law, must appear evident, from the completion. The prophet predicts the rejection and casting away of the nation at large, a few comparatively becoming disciples of the Messiah. The Jews attest the veracity of the testimony against themselves many centuries before. Hof. i. 10—ii. 23—Isaiah x. 22—lxv. 1, 2. Our Lord confirms it with the destruction of the temple, the city, and the expulsion of the people among all nations, for a time already exceeding nearly three centuries that of the law. Their rejection of the Messiah is given with a decisive sneer by *Paine*, as a proof against Christ, which is almost an evidence by itself sufficient to establish the Christian faith. *Bolingbroke*, with superior talents and equal malignity, never attempted to answer the cool and chaste judgment of *Addison* on this subject. The Jews, to evade the great guilt of crucifying the *Lord of Life and Glory*, have invented three subterfuges. Some pretend, that the sin of the *golden calves* is avenging to this day. This is far worse than Gehazi's leprosy, transferred from *Naaman*, for that cleaved only unto him and his seed for ever. 2 Kings v. 25. Others
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mise of his coming? Another mark is, the
denying the only Lord God, and Jesus Christ
 our

of them assign the delay of Messiah to their wickedness of eighteen centuries. The last escape is, from the fiction of *two Messiahs*; one the son of *Joseph*, who was to suffer, and has suffered; the other the son of *David*, who is to come in the clouds. Dan. vii. 13. In this passage instead of descending (*Bar Enosh*, the son of miserable man, from his female only), ascended to take the dominion lost by the *head* of the fallen angels, with their thrones cast down, at ver. 9, 13, 14. This ancient event has been supported in my Dialogue to the Jews, by the concurrent testimony of many of their own writers. *Res est sacra miser*. No disciple of Jesus will turn judgment into *wormwood*. Amos v. 7. Or, as another prophet speaks: "Behold, I will feed this people with *wormwood*, and give them water of *gall* to drink. Jerem. viii. 14—ix. 15—xxiii. 15. No man who knows himself as he ought to know, will cast a stone at another: no sinner saved by free grace of the *righteousness* of that son, appointed for that most glorious purpose, will envy that gift to all that want it; and who wants it not? David did not revile, but mourned tenderly over *Saul* fallen, his greatest enemy. The father did not express one angry word against his returning son; taught by misery, brought on by self-will and self-wisdom, the exceeding value of a father's love, blessing, and forgiveness. Michael, the archangel, dared not to bring a railing accusation against the devil, but said, the Lord rebuke thee. *Jeshua*, the high-priest, said to *Satan*, standing to oppose him, the Lord rebuke thee who hath

our Lord. One apostle limits this circumstance to the *last part* of the days, and the other calls it the *last time*, which is more undefined. xi. The everlasting gospel never can be preached, while the clouds and blackness, of darkness, tempest, and trumpet of dreadful

chosen Jerusalem. Zech. iii. 1. Even the blessed *Jesus*, the true *Jehoshua*, who was to pass through sufferings to us inconceivable, by the pride, malice, and envy of this great potentate, fallen from a kingdom and a dominion, never uttered a word of reproach. His perished glory, described by the prophet in such sublime and magnificent characters, formed pain and torment commensurate to forfeited happiness. Ezek. xxviii. 20. Would David have lamented, that *Saul* should, by grace and mercy, rise again in some future time or times, to a crown and kingdom? Did Daniel shed tears because he was given to know, that *Nebuchadnezzar's* glory and kingdom should return after seven times of a bestial degradation had elapsed? Believers are commanded to imitate the loving kindnesses and compassions of *God the Father*, shewn in that full image of all his perfections, *his beloved Son*. "Pray, says the apostle, that ye may be able to comprehend with all saints or believers, what is the length and breadth, the depth and height, and to know the love of Christ, which surpasseth knowledge, and which never can be fully known till we come to his kingdom," Ephes. iii. 18. All judgment must be left to one judge, whose name seems to have been forgotten and lost to the Christian world.

found, at *mount Sinai*, are hung over *mount Zion*, with the general assembly of the *first-born*,* separated and glorified for the salvation of all men. They are as opposite as the mount of *Ebal* for *curses*, and *mount Gerizim* for *blessings*. Heb. xii. 18-25—Deut. ii. 29—Jof. viii. 33. Even those who judge themselves chosen in the lot of the Lord; who plant crowns on their own heads, and like the presumptuous Pharisees, take the highest places, cannot assume their royal power, till the gospel be so published or interpreted, as compre-

* The foreknowledge of God has ever been represented as dreadful to mankind, when the prophets of old proclaimed the opposite. *Seame Jenyns*, in his *View of the Internal Evidence of the Christian Religion*, says, "*Sin is necessary, that the punishment of it might be infinite.*" No councils, no synod, no assembly of divines, could have spoken so much blasphemy in so few words. This writer had a view to converting deists: such a dreadful falsehood would sooner revolt the hearts of believers. He complains of the *rubbish* which artifice and ignorance have been heaping on the Christian religion for seventeen centuries; yet he would not lend a hand to remove any part of it. His rank and fortune in life precluded all fear, but that of reproach; and what a *soldier* of Christ is that man, who fears reproach for removing stumbling blocks. See my *Letters on his Evidence*, p. 176, 77.

hending

hending all nations in *Abraham's* blessing. Gal. iii. 8—Gen. xii. 3—xviii. 18—xxii. 18—Psaln lxxii. 18, 19. This will be the state, that the worshippers of the *second beast*, the *false Christ*, or *lamb-dragon*, will be the thousands and ten thousands mouths and tongues, to roar out against the name of *Jesus*, as one and immutable, from his going forth to the end of his destroying sin and death, and all evil whatever. The most envenomed enemies of our Lord were the Pharisees, who bore an excellent external; they prayed much in the streets at least, fasted often, bowing most probably their heads as a bulrush, making their voice to be heard on high, and spreading sackcloth and ashes under their feet; gave tithes of all they possessed, and compassed sea and land to make one profelyte to their own sect. They wanted only two graces: humility was shut out by *self-righteousness*, and despising others; love or mercy swallowed in covetousness, and devouring widows houses. Luke xviii. 10—15—Matt. xxiii. 13, 14, 15. Therefore shall they receive the *greater judgment or damnation*. ver. xiv. To conclude. “My ways are not your way, nor my thoughts your thoughts, saith JEHOVAH; for as the heavens are higher

higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah lv. 8, 9. The Lord is gracious and merciful, slow to anger, and great in mercy: he will not always rebuke, nor keep anger for ever: he remembereth that we are but dust, and as grass, and a flower of the field." Psalm ciii. 14, 15. Are the Jews only dust and grass? are not the Gentiles the same? "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." ver. 10, 12. Will the Lord shew such grace to a people the most indebted for his loving kindness and benefits, and the most rebellious, with their *neck*, an *iron sinew*, if Moses and the prophets are to be believed in the general character of this people? Will this mercy not be extended to the Gentiles, who never were so highly favoured, and could not abuse such abundant mercies? Let all hear what the Lord speaks by the royal prophet, concluding the prayers of *David* for *Solomon*, the type of the *true prince of peace*, and son of WISDOM, in whom all her treasures and riches are centered. They that dwell in the wilderness, (the gentile world yet in darkness, and in the shadow of death) shall bow before him: his
enemies

enemies shall *lick* the *dust*. This seems to allude to the abject subjection of the fallen angels with their head, the *old serpent*. This part points to the first sentence not yet reversed, The lamb and the wolf shall lie down together, and the lion shall eat straw like the ox. They shall neither *hurt* nor destroy in all the mountain of my holiness; for the earth shall be full of the knowledge of JEHOVAH, as waters cover the sea. *Isaiah xi. 9—lxv. 25—Psalm lxxii. 9; in ver. 11, Yea, all kings shall fall down before him; all nations shall serve him. Dan. vii. 13, 14.* In this part the promise to *Abraham* and his seed is full and finished. To this time another psalm bears testimony: "Arise, O God (Elohim), judge the earth; for thou shalt *inherit* all nations, *Psalm lxxxii. 8.* There is only *one judge* for all peoples and languages; and in this place he takes all nations for his inheritance, and the uttermost parts of the earth for his possession, *Psalm ii. 7, 8.* Who can shorten his hand, or prevent his perfect dominion over all enemies, and all the works of the *devil*, in whatever form they have been brought in? he must, he will destroy, abolish, and exterminate, according to those blessed truths: "There shall
be

be no more any death, nor sorrow, nor crying, nor pain; for the former things are passed away, and he that sat on the throne said, behold, I make *all things new*: and he said to me write, for these words are true and faithful. Rev. xxi. 3. 4. 5. Here, and here alone must the gospel announced by angels, find the ending equal to its beginning, whatever veil may hang over some parts, not yet taken away by centuries of errors grafted on it, though the apostle tells us, the veil on the *face of Moses*, in reading the Old Testament is, to the Jews, yet untaken away, which veil is done away in Christ. 2 Cor. iii. 14. It appears to bear strong marks, that one eminent branch of the plot of love is, that as both Jews and Gentiles shut up in one state of unbelief for one mercy, will soon receive that abundant grace by the heirs and co-heirs with the Lord Jesus Christ, the great *first-born* from the *dead*, and *prince* of the *kings* of the earth, according to the sublime and consoling testimony of the Rev. chap. i. 1-8. These kings and priests of one *Melchizedekian* dignity, of one heart, spirit, love, and mercy to their enemies, will come in their clouds of glory, their thrones of *living light*, to do what JEHOVAH calls his work, his

strange work, to bring to pass his act, his *strange* act; for I have heard from the Lord God of Hosts, a consumption or consummation, *calab*, even determined upon the *whole earth*. This is the consummation *decreed*, which *overfloweth* in *righteousness* or justification. Isaiah x. 22—xxviii. 22. Let this true gospel conclude in the universal hymn of Psalm cl. Every thing that hath breath shall praise the Lord. Praise ye the Lord, JAH. Amen.

FINIS,

8 JY 59

ERRATA.

- Page 10, line 17, for *Adoni* read *Adonal*.
 — 34 — 12, read *peoples*.
 — — 16, for *it is* read *war is*.
 — 38, in the note, line 15, for *despoil* read *dispart*.
 — 40, line 9, after *salvation* put a full stop.
 — 45, — 2, dele *if*.
 — 51, in the note, line 3, for *whom* read *who*.
 — 57 — — 2, read *were invented*.
 — 77, line 22, for *confined* read *confirmed*.
 — 105 — 2, read *two hundred thousand*.
 — 108, in the note, line 15, after *fourth* add *generation*.
 — 127, line 18, read *not laudable*.
 — 139 — 16, after the word *stop* put a full stop.
 — 149 — 6, instead of a comma put a semicolon.
 — 152, in the note, for 1290 read 1260.
 — 169, line 8, *the same*.
 — 183 — 6, dele *is*.
 — 186 — 9, read *waters*.
 — 214 — for *Yahcin* read *Yachin*.
 — 221 — 24, put *renewed* after *was*.
 — 251 — 5, read *tabernacle*.
 — 254 — 11, for *Exod. iii.* read *xxxiv.*
 — 280, in the note, line 27, for *cannot be* read *cannot but be*.
 — 325, line 14, for *forehead* read *thigh*.
 — 329 — 8, after *spirit* add *of his lips*.
 — 401 — 25, for the semicolon put a note of interrogation.
 — 406, in the note, line 1, for *Kunibe* read *Kimchi*.
 — 408 — 8, for *to give* read *gave*.
 — 420, in the note, line 15, *in-working*.
 — 432, line 11, for *called* read *is called*.
 — 437 — 10, after *seen* put *no*.
 — 452 — 22, for *latter* read *letter*.
 — 471 — 33, dele *who*.
 — 492, in the note, line 3, after *thousand* add *years*.
 — 497, line 1, after *stripes* put a note of interrogation.
 — — 2, for *bears* read *bear*.
 — 505, in the note, line 27, for *settling* read *sitting up*.
 — 515, line 24, after *bottomless* add *pit*.
 — 517 — 15, for *to* read *for*.
 — 523 — 18, after *say* add *because*.
 — 525, in the note, line 14, after a *gentile*, the semicolon.
 — 526 — — 27, add *for* before *two*.
 — 534, line 15, for *rise* put *use*.
 — 538, in the note, line 22, after *Yehouab* add *Isaiab lxvi.*
 — 539 — — 22, dele *that*.
 — 544 — for *scourge* read *charge*.
 — 546, in the note, line 15, read *matrimonio*.
 — 554 — — for *Jobel* read *Jabel*.
 — 556 — — 23, for *air* read *our*.
 — 561, line 15, after *well* put *as*.
 — 569, in the last line after *she is* add *by those*.
 — 575, line 9, *Hab. xi. 2.*

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